

entreprime proprieta de la constitución de la const

## The B bedièce of a Chi

stran, and how chalten culers ought to governe, where mallo (if thou marke dylygently) thou marke dylygently) thou marke dylygently) thou marke dylygently) to preceave the craft sy conveyence of all mgs glers.





un,mom. all countries of allings giero.

## Tubillyam Cyndale other wyse called worlipa Dychius bute the Reader

Brace peace, and increase of knowledge, in our Lord Jefus Chaift, be with the reader, t with all that call on the name of the lorde bus farnedly and with a pure conference.

Imen.

Thet it not make the dispeare nether bifcorage po iReader, that it is forbede the in payne lyfe and goodes, or that it is made breakinge of & kingts peace or treason buto hes hyghnes to reade the morde of the fowles health. But moch rather be boide in the lordr, and conforte thy foule. For almort as thou art fu re of gods re, thak an eupdent toke thosow foch worde is percecution that it is the true worde of god, mohich word is cuce hated of the mortag, nether was euer wphout perces cution (as thou feilt in al the fromes of the Bible both of the new Wettament ? alfo of the olde )nether ca be. no moare than the Conne can be without his light And for as moch as cotrary wyle thou The art fure that the popes boetryne is not pe is re-

The natu

aned and of god, whych as thou feift, is to aggre receauethe able to the worlde, and is to receauch and perfes of the worlde, of whych rather to recea ueth the worlde, and the pleasures of cuteth.

the world, a Ceketh nothing but the pols fellions of the worlde, and auctorpte in the worlde, to beare a rule in the worl de, and perfecuteth the worde of god .4 with all wrights deputth the people from it, and with falle and Cophritical seafons maketh them aferde of it: pee curfeth them, a excomunicateth the, and blingeth the in belefe that they be dam ned, pf they loke on it, and that it is but boctryne to deceausmen, and mouethe the birnde powers of the worlde to flei with frie, water & Coorde all that cieue for the wolde loueth that which is lys, t hateth that whiche is cholen oute of the worlde to ferue Bed in the Cpapte, As Charle Capth to his dif siples Ihon rv. If ye were of the worl de, the wollde wolde loue hys owne.

But I have chosen you out of the worl be and therfore the worlde hateth you. Manother edfort haft thou, that as the

Soo befen weake powers of the world, befende p docterns of the worlde, so the myghtre power of god defendeth the doctrine of god. Mobreh thringe thou halt enpoets

ly pceaue, pf theu cal to mpnd p wober ful dedes, which god bath suce wrough

Deeth hys doctapne bym Celfe.

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fo.iii. To the reader to his worde in extreme necellpie Cene othe worlde began, beyounde all mans reafon. Mohych are wietten as Waule Capth. Rom. rb. for our lerninge & not for oure deceauinge, that we thorow pa epence and conforte of the Scripture, myght haue hope. The nature of gods worders to fyght agent procrytes. If Gods began at Abell, and hath euer Cens con: worde tinewed. all I doute not, bntpll the fyghteth lafte daye. Ind the proceptes have all agaynt wave the worde on they lides, as thou proceptes Copft in the tyme of Christe. They had the elders, that is to wete the rulers of Date oue the Jewes, on they? Cyde. They had wi maftet late, the Emperours power on they Thipte! Tyde. They had Berode allo on they; ly was entre de. Moare ouer they brought all they ated. worldly wyfbome to palle and all that they could thynke at image to ferue for thep: purpole. fpill to feare the people with all they excommunicated all that The craft beleued in hyin, and put them out of the of the ppo teple.as thow tepl. Ihon.ir. Secondly crytes. they founde the meanes to have hym co demned bi the Emperours power sing be it reason to Lesar to beleue in hom Chaidle they obterned to have bem haged aga thefe of a mostberer, which after thepr bely mplbome was a caule about all cautes, that no man houlds beleue in hym. for the Jewes take hyt

for a fure toke of everlatting Dammacis on pf a man be hanged. for it is writte in thep: lawe. Deut. rri. curled is who: to cuer hangeth on tree. Moyles also in the same place commaundeth, yf any man be hanged, to take hom downe the came day & bury hpm, for feare of pola lutyng or defyling the contrey, that is, left they duld bipage the wrath a curle of god byon the And therfore the wyes ked Iewes themselves, which whith so benoumous hate perfecuted the dectep ne of Chapft, & dyd all & Came that they coulde do buto hym (though they wols de fapne have had Chipft to hange fipl on the crolle & there to rotte, as he thul de have done by the Emperours lawe, pet for feare of defripage they? Cabboth s of bringing the wrath s curle of god apon them ) beggeb of pplate to take hym downe. Thon.rir. Mhych whas a genst the celues. Finalli when they had done all they could, that they thought Cutticient, when Chailt was in the her te of the erth & Co many bylles & pollars es aboute hym, to kepe hym downe and whan it was past mas helpe: the holpe gob. Mhan man toude not bring hym agayne: Gods trueth fette hym. agay:

Codes ne. The othe that god had twoine to trueth wor Abraham, to David & to other holy fasteth wone there & prophetes reyled hym op again ders & ma to blelled

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Fo.iiit To the reader to blelle t to faue all that beleue in hom Thus became the welcom of the ppo- keth the crytes, folimes. Lo thys was witten wyldome for thy lerninge and comforte I how wonderfully were the chyldie crytes fos of Icracil locked in Egypter In what lychnes. tribulacion, cobjaunce + aduerCpte wes The captt ec they ine The londe allo that was pro uite of the myled the was ferre of, and ful of grea Ilraelites te cytes, walled wyth hyll walles by: buder to the Chye, and enhabited wyth greate 19 haras. geauntes, pet gods trueth brought the out of Egypte and planted them in the fande of the geauntes The was allo waptte for our leenping. For there is no power agenst Gods nether any wyldo me agenst gods wyldom, he is stronger and wyfer the all his envenes. Mhat holpe it Parao to drounde the me chyl dien: Solitle. I feare not, halit at the last helpe the Pope, this Billhops to burne our \* me childre whych mantul Bharas ly totale that ielus the losd, that thee lleytathe is no nother name geuen buto men to men chyls be laued by, as peter tellifieth. act.tit berne. who dived up the redlec (who fiew Go lias: who dyd all those wonderful dea des whiche thou readeast in the Byble who despuered the Mealites enermore from thealdome and bondage, as cone as they repeted a turned to god. faith berely and gods trueth, and the trust in the A.iiii

of the ppo

promes whych he had made. Reade the Beb.the.xi.chap.for thy confolacyon

mon wor Les confor teth the

Moben the childie of Afrael were re aby to dispeare for the greatnes a muls titude of the Beauntes Morfcs confet Mraelyts. ted them euer Capeng. Remembre what your loide god bath done for you in egi pte his monderful plages his miracles his wonders his mighty hand his free ched out arme, what he bath done for you hither to. De hall deltrope them he thall take thep; hertes from them, and make the feare, and free before you. We hall kome the t fere by a tepelt amos ge them and Crater them, and birng the to noughte. De bath (worne, be is true he well fulfill the promes, that he hath made to Abraham, Maac, and Jacob. The is written for our lernynge. for verely he is a true God, and is our god as well as theirs, and his promples are with be as well as with them, and he precet with be as well as he was with them, If we alke we hall obtene,pe we knocke he wyll open, yf we feke we malifynde pf we thipft, hys tructh mal fulfyll oure lufte. Chrifte is with bo bu tpi f worldes enbe. Mat the laft. Let & lytle flocke be bold therfore. for if god be on oure Cybe what matter maketh it who be agent be be they beghops, car bynales, popes of what focuer names thei

Cobes trueth Epghteth נסן שם.

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they wyl. Marke thys also placed for the to the see, and promyle to go weth tryeth the the and to brynge the lake to lande, befayth of well regse we a tempel agenste the tohys chyle proue wether thou wast abyde by hysdren. worde, that thou mail feale thy fayth percease hys goodnes. For ye it were all wayes fayre wether, and thou never brought into such reopards whence his mercy only delivered p, thy faith shuld be but a presumption and thou shuldest be cuer buthankfull to God, and mers ipselleto they nephoure.

I If God promple ryches, the wave God more thereo is pourte. Mohom he loueth biketh back he chasteneth who he exalteth he catteth warde. powne, whome he faucth, he damnethe frice. De bipngethe no man to heuen, excepte he Cende hom to hell ford. If he promele lyfe he Clepth fyille, when he brideth, he cafteth all downe fpife. De is no patcher, he can not bulpbe on a no ther mans foudacio. De wyl not worke ontpil all be past remedye, and broghte buto fuch a cate, that ms maye le how that hys hande, hys power hys goods nes and tructh hath wrought all togys ther, he wyll let no man be partetaker with hym of the prayle, and glore. aps workes are wonderfull, and cons trary buto mans workes.

who cuer faue he delpuered hys owne

Conne

3.b.

conne, hys onlye conne, hys dere conne, but o the deeth, a that for hys enymes cake, to wynne hys enymes, to sucressme hym wyth loue, that he myghte caloue and loue agayn, and of loue to do lykewyle to other men, and to sucress

me them with well downge

Joseph

A Joseph sawe the sone and the mone and tickeres worthippinge hym, He werthelesse yer that came to palle, god layd hym wher he coulde netherse son ne, ner mone, nether anye sterre of the skye, and that many yeres, talso unde scrued, to nurtoure hym to humble, to make hym apte t mete for the rowme and honour agens he came to it, that he myght percease and feale that hit came of God, and that he myghte be stronge in the sprees, to mynister it godly.

Aractites

to be prompted the chyldre of Itraells tonde with rivers of milke thony But brought the for the space of fourty per es into alode where not only ryvers of mylke and hony were not, but wher so moth as a droppe of water was not, to nurtoure the to teach the, as a father doth his sonne, to do the good at the later ende, that they myght be strong in they? sprice, soules to be hys giftes and benefites godly tafter hys wyll.

Danie

De promyted Dauid a higdome, i immedyaelye

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Co the reader fo.bl immediatly Acred by kinge Saul ageft hpm to perfecute hpm.to hunt hpm, as me do hares with grehounds, to feret hpm out of every hole, that for the fua te of many peres, to tame hym, to meke hym to kyll his luftes, to make hym fea le other mens dyfcafes, to make hom mercyfull, to make hom bnderstonde that he was made hynge to mynifter & to Cerue hys bretherne, that he mulbe not thynke that his Cubicctes were made to mynifice buto hps luftes, and that it were lawfull for hom to take a wave from them lyfe and goodes at his pleas fure.

TD that oure konges were to nurte: how Bic red now adapes whych oure holy byf: hops in Choppes teache of a farre other maner, fruct kins Capenge, pour grace Mail take pour pleages. fure pe take what pleasure pe luft fpa= re nothringe we that dripence with you we have power, we are goddes bycars And let be alone with the realme we chall take papne for you and lethat no thinge be well pour grace hall but des fende the farth onely.

Let be therfore loke oplygently whee buto we are called that we difceaue not Mhere to our felues, we are called not to Dispute a Chaften as the Popes desceptes do but to dreis called. wyth Chapit, that we mare true wyth Dur figh, hym, and to cuffre with hym, that we tinge is

mape

to luffre whyle god frgh: teth for

may regne with him: we be called bu to a hyngdom, that mult be wone weth fuffryng ontp, as afche man wynnerhe health. God is he that both all thenge for be, and frahteth for be, and we do but Cuffre only. Chaft Capeh. Joh. rr. de mp father fent me, to fende I pow. Ind 3oh.rb. De thep perfecut me then thall thep perfecute pou. Dat.x. farth Chul Tende pou forth as thepe amoge wol ues. The thepe fight not but the Gep. harde frahteth for the, a careth for the. 28e harmeles as doues therfore, Capthe Thirly, and wyle as ferpentes. The bo ues imagen no defence, ner feke to quen ge them Celues. The Cerpentes wildome is to keve his heed, and those partes wheren hys lyfe refleth. Chaife is oure beed, and gods worde is that wherin our lyfe reffeth. To cleue therfere fall unto Chailt, and buto those promples whych god hath made be for hys take, is our wp Coome. Beware of me Capthe he) fot they hall delpuct you by buto theps councels, thall fcourge pou. Ind pe thall be brought before rulers a hyme ges for my take. The brother half be trape or delpuer the brother to beeth, + the father the Conne. And the chplosen hall rple against father and mother, and put them to beeth. Dere what Chil Belayth moare, The dyleples is not

greatet

The wyl: dome of the ferpet

atte teaber. ed bu greater than hys mafter, nether the fers with saunte greater of better than hys loide methe De they have called the good ma of the henge foule Beelzebub, howe mache rather we do hall they call hys houcholde ceruautes ex. It for and Luke. rini. farth Chaik why the b. and se you disposed to by lde a toure, sitteth thall not downe fpilt, a couteth the coll whe Chail ther he haue Cufficiente to performe it? elt when he hath layed the foundacpon wol theps and then not able to perfourme it , all that beholde, begynne to mocke hem, keth amee 1 t be. Tapenge thes man began to beloe, and he of them apthe was not able to make an ende. So ip Celfe he do be wife none of you that forfaketh not calleth not auen all that he hathe canne be my opfciple, the ende dome bholoeuer therfore casteth not thys a per he hos artes oje hade, 3 muft icoperde lyte, goddes gynne. oure onoure, worth ppe and all that ther is, gerin for Chaiftes Cake, by Creaueth bym Celte e fal nd maketh a mocke of him felfe to the ples codicile procrites and infidels Roma Dow is p ake, tan Cerue two mafters god & mammon Bope Cure pthe that is to cape wicked riches also mat. which tas onto bi.thou must love Chust about all then keth all Ind c. But that dock thou not pf thou be for Thips Ryne tot redy to for Cake all for hys cake, pf ftes Cake bes thou have forcaken all for hps Cake, but forcas th, + then art thou fuer, that thou loued him keth nous Dien her, Eribulacions is ryghte baptym, and is ghte Chri ranpfred by plunaringe into the was er we that are paptyled in the name of not Lhipste atet

Cothe reader.

Chrift (Caith Daule Bo.bi.)ar baj to dpe wyth hym.

The Courte, thosow tribulacion mribula= cion his ou geth be,and kylleth our flechipe n re haptemoure worldip biderftondpinge,ani

wyldome, and fplieth bs full-o Eribula: wyldom of god. Eribulacyon is a fpnge that cometh of god as with cian is a blellinge.

Chipfte. Dat . v. Blelled ar the Cuffre perfecuepon for ryghtwyfr take, for theyes is the kyngdom of Is thys not a confortable worder ought not rather to chofe, a defire blelled with Chuft in alpele tribu than to be curled perpetually wet

moride for a lytle pleafurer

£e

profperi | Ciprofperite is a right cuele & ali te is a cur ge that god geucth to his enimes t to pouriche Caith Chuft Luke. bi. haue poure cololació, wo be to pou for re thall hongre, wo be to you th ugh, for pe that wepe, wo be to you men prayle you for lo byd the thers to the falle prophetes, pe + l ue our fathers dec to p faile ppor The procrites with wordly preach haue not gotte the prayle only bu o possessions also, and the domini zule, of the whole worlde.

Tribula: cion is the gefte of God.

Tribulacion for righteouin not a blellinge onelp, but allo a gy God geueth to none faue hys fpe

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ber. i.)ar baptila

bulacion pur effipe wptte, nge, and bely s full-of the pon is a bles s witneceth ar thep that hewplneups dom of heue worder who delire to be le tribulatio lip wyth the

ele althrus nimes wo be ke.bi. Lo pe to you full pou that la to you whe pd their fai ,pe + Co has e ppocrptes preaching nly but eul ominion,

teoulnes,is oa gpfte,p ps specpall frendes

C 1:5

To the reader. fo. bitt. frendes The Apoliles Act. b, recopled. that they were couted worthy to fuffre rebuke for Chrites Cake. Ind Daul.ii. Eim.wi.layth all that well lyue godly in Chailt Jefu muft tuffre perfecucion and Whit. Capthe. To you it is geuen not only to beleue in Chill but alfo to fuffre for bys Cake Bere feift thou that it is Gods gyfte to tuffre for Chipfles lake.t. Denin. Caith Dappy are pepf pe tuffre for the name of Chipfie, for the glozious forite of god refeth in you is it not an happy thonge to be fure that thou arte lealed with Gods Cppipte to eneriallyinge lyfe. And verelye thou art fure therof. pf Thou fuffre parpentipe for hys fahe . By fuffrynge art thou fu ce. But bi perfecuting canft thou neuer be Cure.

Ffor paul Rom. b. Capth. Tribulació Mhereby maketh featpinge, that is it maketh be then are feale the goodnes of God, and his help the Pope: and the workinge of hys frite And in and 15pc. the.rii. Chapter. of the.ti. peftle, to the Choppes Counthpas the Lorde Capde in Baule fure. my grace is luffyepente for the formp arength is made perfecte tholow weke nes. Lo Chapte is neuer fronge in bs. tpl we be weak As our ftregth abateth to groweth the Arength of Chipfte in

bs, when we are clene empted of oure

owne aregth, the ar we ful of Chaines Brength

Grength. And loke how muche of our owne tregth remarneth in bs.fo moth lacketh ther of the Grenath of Lhipat Therfore Catth Baul in the Capo plan of his fecond piffle to the Counthyans Mery gladly wil I recopfe in my weak nes, that the arength of Chapate may owel in me. Therfore haue I delectació faith Paul in infirmptes in rebukes in neade in perfecucions, and in anguya for Chittes Cake. For whe I am weak then am I Gronge, meaninge that the weakenelle of the flethe is the Grength of the fprite. And by flethe understande witt wploome and al that is in ma be fore of Spirite of god come & whatfoeur springerh not of the spirite of god sel gods worde and of type tellymonyes is all the feripture full:

Beholde god letteth before vs abiellinge and also a curse. I biessinge verely and that a glorious and an everlasting of we suffre trybulacyon and adversit with ours lorde and saupoure. This is an everlastinge curse, of for a lytte pleasures sake we withdraw our selves fro the chastysynge, and nurtoure of god, wherwith he teacheth all his sonnes, and fascyoneth them after his godly will, and maketh them perfects as he did think, and maketh them apte and mete vellels to recease his grace, and mete vellels to recease his grace, and

fleth.

Co the teader fo.is hys frierte, that they myght perceaue and feale the excedinge mercy, whyche we have in Chufte, and the innumeras bie biellynges, and the bulpeakable en heritaunce, where to we are called and chofen and fealed in our fautoure Tes Cus Christe, buto whome be prayle for AIR guer.

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fynally whom god choteth to regne The diffe enerlaftinglye wyth Chaifte, hym Ceale: rence bets the he wyth his myghipe Cpatte, and po wene the weeth arength into hys herte to Cuffre cplozen afflictrons allo wyth Chipfte, for besof God & tynge wyttenes buto the trueth. And of the De thys is the defference betwene the chel uell. derne of god and of Caluacion, and bets wene the chaplogen of the deupli and of Dampnacpon, that the chyloten of god haue power in they! hartes toluffre for gods weide, whyche is thep; lyfe and Caluacyon, they, hope and trufte, and werby they tyue in the Coule and Copies te before god. And the chylderen of the deupli, in tyme of aduerlyte, fle frome Chaife, whom they folowed farnedire, they bertes not Cealed with his holy & myghty Cpapte, and get them to the fto: dert of thep; enght father the deuell, & take hys wages, the pleasures of thes! worlde. Mych are the erneft, of euer laftynge dampnacyon. Mobyche conclu The bes fron the.gii. Chapter to the Bebrues uels wo 25.1. well ges.

well conformeth fapinge. Mp Conne de Spree not the chastripnge of the loide,

Mil Godes chplozen

nether earnt when thou art rebuked of hym. for whom the lorde loueth , hym he chaftyleth: yee and he fcourgeth eues are bnder rp fonne, whom he receaueth. Lo, perfe shalllinge curpon and aduerlyte for the trueth fa ke , is gods frourge ,and gods robbe. and pertagneth buto all hys childie in Differently. for when he faith, he Ccour geth euery Conne, he maketh none ercep tion. More ouer Capth the texte, pf pe thall endure chaftplynge, god offereth trm felfe bnto you, as bnto fonnes.

apphat Conne is it that the father chas Apfethnot: Pf pe be not bnder correcs epon (where of all are partcakers) then are pe baftardes and not Connes.

for as moch then as we mult nes Des be baptrled in trybulacpons, and go thotow the red fee, and a greate and a fearfull wildernes, and a lande of cruell geauntes, into our naturall cons tre, pee and in as moch as it is aplapue ernest, that ther is no nother way into the kyngdome of lyfe, then thosow per Lecucion, and Cuffringe of paine, and of very death after the encample of Chap

Mhich mape go the bythop Therfore let be arme our foules pes to he with the conforte of the Corptures. uen then. How that god is ever readye at hande

in tyme of nede to helpe bs. And how tha s

Mo the reader. that fothe typauntes, and perfecuters. are but gods frourge, and hys rodde to chaftice bs. And as the father hath als wave in tyme of correctyon the rodde falte in hps hande, fo that the rodde do eth nothenge but as the father moueth it:euen to hath god al. Epialtes in his hande, and letteth them not do what fo euer they wolde but as moche onlye as The tyrais he appoputethe them to do and as fers tes haue forth as it is necellarpe for bs. And as not power whe the chylo Cubmytteth him Celfe bn to bowhat to hys fathers correctyo, and nurtoure they wolk and humbleth hym felfe all togither bn to the myl of his father, then the robbe is taken a way: eue Co whe we are com unto the knowledge of the ryght wave and have for lake oure owne wyll a of: fer our celues clene to the wil of god to walke which way focuer he will have bs the turneth he p tylantes. Drele pt they enforce to perfecute be aniforther. he putteth them out of the wave accors dynge to the confortable enfamples of the Cerppture. Moreover let bs arme oure Coules with the promyles bothe of helpe, and The pro allifence talco of the glozious reward myles of that foloweth. Greate is youre reward god are co in heuen fagth Chufte Mat. b. And he fortable. that knowledgeth me befote men bym pe they wil I knowledge before mi father that arc all con

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Co the teader.

de in henen. ABath, r. Ind call on me is tyme of tribulacion, and 3 wil delyuee the pfal.lrb. And behold the epes of the loide ar ouer them that feare hym and ouer them that truft in bys mercye To Delpuer they? Coules from beath and to febe them in tyme of honger plal, rivi. and in the rivii. Pfal. Capth Danid the Lorde is nye them that are trobled in they, hertes, and the meke in fpipte wil he faue. The trybulacpons of the rygb feous are many and out of them al wil the lorde delyuer the. The lorde kepeth all the boues of them, to that not one of them halbe broced. The Lorde hall redeme the Coules of hys Ceruauntes, And of Coche lphe confolació are all the plaimes ful wolde to god when re rede them pe buderftode them, and Math. r. Mhe o delyuer you take no thought what ye hal cave. It hal be geuen you the Came houre what pe thall Caper for it is not pe that tpeke but the Cpipte of your father whych fpeaketh in you. The berpe heares of poure heedes are numbred farth Chipfie allo Math. r . of god care for our heares, he moch mo re careth for our Coules, wych he hathe Cealed wyth hys holy Cpapte. Therfore Capthe. Betet, i.pet.iii. Cafte all poure eare apon hym : for he careth for you." and Baul.i. Comint. r. farth god is true PE

To the reader fo.ti. he will not fuffre you to be tempted as boue your might, and.pla.lrr. Lad thp care apon the lorde.

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I Let they care be to prepare thy Celfe with al thy firengthito; to walke wich wage he well haue the, and to beleue that he well goo with the, and allyfe the, and thrength the agent all traums teg, and belyuer the out of all tribulatis on. But what wave of by what meanes he well boo it, that committe buto him and to hys goodly pleature, and mytho me and caft that care apon hym. Ind though it come never to bulykely, or ne uer fo impoliphle, buto naturali reason pet beleue fedfastly that he wyll do it. Ind then hall be accordinge buto bys olde ble chaunge the courfe of the worl de, even in the twpnkelinge of an epc, and come Codenlye apon our geauntes as a thefe in the nyghte, and compage them in they, wyles and wordly wifdo me, when they crye peace and all is cas fe , then hall they? Colowes begynne. as the panges of a woman that traves leth with childe. And then that he de Grove them, and belyuer the, buto

the glorious prayle of hys mereye and tructh.

Amen.

2Biii.

The dyl pylers per Cecuters a they that fall frome the worde are threa tened.



Mo as perteynynge to them that despyle gods des worde, countynge, it as a phantaly or a dre ame, and to them also that for feare of a lytell persecucyon fall from it

fet thys before thyne eyes. How God sens the begynninge of the worlde, before a generall plage, ever cente hys true prophetes and prechers of hys worde, to warn, the people, and

gaue them Chate to revente.

With they for the grettelt part oft them, hardened they; hertes, and perfe cuted the worde that was fent to faue them. And then god destroyed them bts terly and toke them cleane from the era the. As thou Cepst what followed the preachinge of Poein the olde worlde what folowed the preachinge of Lothe amonge the Sodomites, and the preas thynge of Mortes, and Naron amonge the Egypepans, and that Codenipe as gaynfte all pollibylite of mans wette. Moteouer as ofte as the children of Il tack fell from god to the worthpppping of ymages, he cente has prophetes buto them. Ind thep perfecuted and wared harde herted. Ind then he Cent them ins to all places, of the worlde captyne.

Noth Noth Moyles Naron.

The prophetes.

To the reader fo.tit TLaft of all he fent hps owne Conne And they wared more hard Chica to them. harted then euer before. and fe what a fearfull example of hys mrathe and cruell bengeaunce bathe made of them to all the worlde nowe almode fyften bundled peres.

Uinto the olde butons, also whiche Dwelled where our natron now doeth. preached Gyldas and rebuked them of Gyldas they webednes and prophelyed dothe They be to the Copeptuall ( as they well be cal- Copeptuall led) and to the lape men allo, what that is bengeaunce wolde folowe ercepte they denelpit, revented. But they wared harde harted for the De And god Cent hys plages and peliplen : uil is a ces amonge them, and Cent they cnymp fuite. es in boon them on every Cyde and des

froved them btterly.

I Darke alfo how Chifte threatneth them that for cake hym; for what fo es uer caufe it be: Mhether for feare, ep= ther for manie enther for tolle of honous re,frendes,lyfe : goodes- be that de: nyethe me before men, hym wyll 3 be mpe before mp father that is in heuen. De that loueth father or mother more then me, is not worthy of me, All thys Capth he Math.r. And . Marc . viii. he Capth . Moho to ever is athamed of me or my wordes amoge thys advoutours and synfull generacion, of him that the Conne 2B.1111.

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Conne of man be athamed , when he tos meth in the glorge of hys father weth hys holy angels. And Luke.ir. alfo. Ro ne that layeth hys hande to the plows and loketh backe, is mete for the kyng: Dome of heuen.

Bob to agapne.

Meuerthelelle pet pf any man haue aueth the telyfted ignojauntly , as Daul byd,let that come hym loke on the trueth whyche Daull wrote after he came to knowlege. Alfo pfany man cleane agenft bys berte, but ouercom with the wekenes of the flet for feare of perfecuepon, have benyed, as Deter bpd . of haue belpuered hps boke, or put it awaye fecretip. Let hym (pf be repente ) come agaque, and take better holde, and not byfpeare, or take it for a lygne that God hath forlaken hym. for god oftentymes taketh bys Arength cuen from hys bery elect, whe they other truft in theps owne frength or are negligente to call to hom for hos frenght. and that bo th he to teach the and to make them fe sthat in the fpre of tribulacyon for hys wordes lake nos thonge can endure and abyde, faue hys worde and that Arength onely whych he hath prompled. For whych ftrength

why God letteth bis electe fall.

> he well have be to prave buto bym nyght and day with al instaunce.

Co theteadet fo.riit hat thou mayle perceas That the ue how that the CorptuCcripture re ought to be in the mosought to ther tonge, and that the be in the realons which oure furrengir h tes make for the cotrarytonae. are but Cophiltry, and fal te wyles to feare of fro the lyght that &

myghtelt folow them blyndefelde, and be they, captyue, to honoure they, cere monyes and to offer to thep; bely.

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T fritt god gave the chyldie of Acrael a lawe by the hand of Mortes in theps mother toge: and all the prophetes wio te in they? mother tonge, all the pfal mes werein they? mother toge and ther was chiple but fygured and described in cerymonies, in redles, in parables in darke prophecyes. Mohat is the caus Le that we mave not have the olde at flament with the newealls, which is the light of the olde, and wher in is out ly declared before then eyes that which ther was darkely prophelped. pmagen no cause bereipe, excepte it be that we hulde not ce the worke of anty thist, singglynge of proceptes, what hulde be the cause that we which wat he in the brode daye, thuide not fe, as well as they that walked in the nyght, of that we hulde not le as well at none 25.b. AS.

as they dyd in the twylyghter Lame Chaike to make the worlde more blynder. By thys meanes Chapk is the dark kenes of the worlde and not the lyght as he farth hym felf. Ihon. viii.

Adoreouer Adoptes fapth Deut, vi, Heare Acraell, let thefe wordes whych I commaunde the thes dave feke falte in thone herte, and whette them on the chridien and talke of them as thou Cpts tell in thone house, and as thou walkelt by the wave, and when thou irelt dows ne and when thou rylell by and bynde them for a token to thone hande, & let them be a remembraunce betwene the ne eyes, witte them on the polles and gates of thene house . Thes was coms mauded generally to al men : how com meth it that gods word perteneth lelle to vs than to them. Nee how cometh if that oure Moples forbyd be and com maunde be the contrary, threat be pl we do, and wyll not that we once frea ke of gods worder how can we wheth gods worde ( what is put it in practile ble a exercise boon our chyldren a houl holde, whe we are violently kepte from it ; knowe it not : how can we (as we ter commaundeth) geue a reason of out hove, whe we wote not what it is that god hath prompled, or what to hoper Mortes also commaundeth in the fard chaptet

To the reader. To.ziiif. thapter, yf the Conne alke what the tes Aimonyes, lawes, and obferuauntes of the lorde meane, that the father teache hym, pfoure chyldren acke what ourc ccremonyes (whych are mo then the Je Roner Ro father cantpi 3hon weles ware meane. tell hys conne. And in the. ri. Chapter hys gooffe he repetethe all agayne for feare of forly chyloren gettinge. Thep wyll Cape happly, the Ccriptus re requireth a pure mynde and a quiete mynde. Ind therfore the lave man bes cause he is altogether combied withe wordlye bufpnes, can not, bnderftonde them. If that be the caule, then it is a playme cate that our prelates underlio denot the Ceriptures them Celues. Fox no lave man is to tangled with woilde ly bulynes as they are. The greate thin ges of the world ar mynifted by them Rether bo the lave prople anye greate thyng, but at they? allygnement. If the Ceripture were in the mother tonge thet wyll cape, then wolde the lage people buderstonde it every ma after hys ow: Holy day ne wapes, wherfore Ceruethe the curatees. but to teach them the ryght way: wher fore were the holy bayes made, but that the people bulbe come and lerne? pe not abhompnable Ccolemasters, in Dur Ccole that pe take to great wages, pf pe wplimalters not teache If pe wolde teache, how coulde

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Moun the preachers are not beleued when thep Sape trouth.

othe cura tes motte not mhat a Bybill encaneth

great profpt, as when the lage people but teach haue the Ceripture before them in then mother tonge : for then Gulde thep fe by the order of the texte, whether thou juggledeft of not. Ind then wolde they beleue it , because it is the Coripture of God though thy lyupnge be neuer fo abhompnable. Mohere nowe because youre lyuynge, and poure pacachpinge are fo contrarpe, and becaufe they gro: pe out in cuery fermone your open and manyfelte lpes, and fmell your infacpa ble coueteouinelle they beleue you not when you preache trouth. But alas the curates them felues (for the molte parte) wote no moare what the newe of olde testament meaneth then do the Eurkes, Acther know they of any mo te then, that they reade at malle, mas tens, and evenlonge, whyche get they understode not. Acther care they, but euen to mumble by Co moch eucey days as the pre and poppngape speake they wote not what, to fpl they? belges with all pf they wyl not let the lave ma haue the word of god in his mother toge yet let the preftes have it which for a grete parte of them do bnderfond no latine at all but fyng and fage i plater al dag with the lyppes only, that whiche the herte buderftondeth not. **L**haps

To the reader. fo. ry. Chilt commaundeth to thereh the Cerp- The prefts ptures Jhon. b. Though that myracles bnderftode bare record to hys doctryne, pet Defired no Latyne he no fayth to be geuen ether to his doc etine of to his miracles without record of the ferpeture when paull preached. Sherche act. rbuthe other therehed p Ceripturs the ferip dayly, whether they were as he alleged tures. them, why hal not Ilyke wyle le whe ther it be p corppture that thou allegelt pea why hal I not fe the Ceripture and the circuftances, and what goeth befor and after, that I mave knowe wethere thone interpretacion be the ryght Cence or whether thou juggleft, and draweft the Corppeure bpolentipe to the flechip purposer or whether thou be a boute to teach me or to difceaue me. Chrift faith that ther chall come faile prophetes in hys name and cape that they the Celues ar Chipste that is they thall to picache Chipfte, that men mufte beleue in them in ther? holynes, and thynges of ther? ymagpnacpon wythout gods word yea and that agente Chapft or Antychapfte that thall come in nothynge but Coche Agenk talle prophetes, that chall juggle wyth Chiple is the Corpeure, a begyle the people with knowen falle interpretacyons, as all the falle by hys prophetes, Cerpbes and pharifes did in Deades. the olde testament bow wall I knowe whether re are that agend Chipste or falce

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# feu erell falle prophetes or no legage pe wel not kyngdome let me le how pe allege the Cerptures ! Chapite farthiby thepa deades ve mall knowe them. Row when we loke on Deuereil poure deades , we Ce that pe are al Cwo; lames.

ne togyther, and haue Ceparated your Celues from the lape people, and haue Mohat Thut lou a feuerall kyndom amonge pour felues Leth frely, and feuerall lawes of poure amne mas the Bope konge, wher woth pe boslently bond & binbeth to lave people that never confented to the makpinge of them. A thowlande them lowfeit agapne ges forbyde pee whyche Charfte made, for monye and opspense with them agapne for mo A Cetret

nep, Rether is ther anye excepcyon at all, but lacke of monepe, pe haue a Cecre counfell te councell by youre felues. Tal other

mens councels, & Cecretes know pe, and no man poures, pee feke, but to honoure epches, promocron, auctorpte and to re gne ouer att. and wyll obepe no man, pf the father gene you oughte of curteles.

pe well compell the Cone to gene it byo. lentipe whether he wol or not by crafte of your awne lawes thes deades area

gapne Chipfte.

Timben an holy paryme of be hyre a Colmatter to teache our chplosen what reason is it that we wuld be compelled to pape hys Ccolemapter hys wages. and he Gulde have lycens to go where he well, and to dwell in a nother contre

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To the reader. To. rue and to leue oure chyldzen bntaughter Doth not the Pope to , have we not geuen by oure tythes of curtely to one for to teache be gods worder and com eth not the Dope and compelleth bs to pape it byolentipe to them that neuer reach. Maketh he not one perlo which Berfon cometh neuer at bs (pee one Gall haue. b.oz. vi.oz as manye as he can get ,and wottethe oftentymes where neuer one arpeare of them frondethe a nother is made by= care, to whom he geneth a dpfpenfacp= on to go wher he well, and to fet in a parythe prefte whych can but mynyfter Baryth a forte of dome cerymonyes. And he be: preft. caufe he hath mofte laboure, and leefte prospt, polleth on his parte, and fetteth here a malle penpe, there a trentall pon der dyzyge moneye, and for hys bepdes coule, with a confession peny, and cock lyke. And thus ar we never taught, and are pet neuerthelelle compelled:pee com polde to hyre manye colly Ccolemakers Thes deades are verelye agaputte chip le. Shall we therfore judge pou by po ure deades, as chapite commaundether So are vec faile prophetes and the dil epples, of Antychipfte of of agapufte Chaiste. The fermons whyche thou readelt in the Actes of the apolics and all that the apostles pleached, were no doubte

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Cothe reader.

preached in the mother tonge, whi whe inight they not be waytte in the mother

tonger As pf one of vs preach a good fermon why map it not be written: S. pierome also translated the Byble in to hys mother tonge, why mape not we allo, They wol lave it can not be trans lated into our tonge it is fo rude. It is not lo rube as they are falle ipers. fol the Greke tonge agreeth moare wpth the englyth then with the latine . Ind the properties of the Bebrue tonge as greeth a thousande tymes moare wyth the englyth then with the latine . The pertyes of maner of (peakyinge is bothe one, fo that in athoucande places thou neadel the hebzu not but to translate it in to the engly gree with worde for worde, when thou muste fer he a compasse in the latyne, and pet thalt have moch worke to translateit well faueredly, to that it have the fa me grace and fwetnelle, fence and pus re underftandpinge with it in the large ne, as it hath in the Bebrue. A thoucam De partes better mape it be translated into the engigh, them into the latyne. Yee and except mp memorpe faple ma and that Thave forgotten what Tred de when I was a chylde thou halt fynde in the englyth cronpcle how that hynge. Adelftone caufed the holy fceips ture, to be translated into the tonge

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Pbil. Co the reader. gethat then was in Englade and how whe the prelates exharted hym therto. ther Doje querfeing that one of you euer Contrary dae precheth cotrary to another. Ind when preachyng \$ two of you mete, the one disputeth and e un brauleth with the other, as it were two me Coldes. and for almuch as one holdeth Contrarp ants thys doctour and another that. Dne fo boctours. t is loweth Duns, another &. Thomas,a: fol nother Bonauetur, Alexaber De Bales pth Rapmode, Lpre, Brycot Dorbell, Bols Ind cot, Gozta, Trübet, Buge befancto bi e as ctoje, de monte region, de noua billa, de pth media billa, and Luche lpke out of num= The bre. Do that pf thou haddelt but of eues . (0 ep auctor one boke, thou couldeft not deft pple them bp in any ware house in 16. lych den, and every auctor is one cotrary to e Ces another. In Co great dyuerlite of Copps pet tes how thall I knowe who lyeth, and te it who Carth trouthe . whereby hall 3 e Ca trye tudge the : Merely by Gods wos pus de, whych onely is true. But howe that! atps I the bo whe thou welt not let me fe & Cans Ctripturer Raye Cay thep, the Cceppture ated is to harde that thou coudeft neuer bu pne. berftande it but by the doctours. That me is I mult meature the meterarde by the red cloth. Bere be twetp clothes of dyners halt lengthes and of dyuers bredthes. Dow that hal I be fure of the lenght of the mete rips garde by the: I suppose rather I mus nge be that

To the reader. be frifte fure of the length of the meter

parde, and therbye meafure, and lubat p clothes. If I mult fyilt beleuc & Docs coure the is the Doctoure fpift true and

the trueth of the Creipture Depeneth of hys tructh & Co the truth of god Cpapis geth of o trueth of ma. Thus Antperil turnythe the rotes of p trees toward Mohat is the cause that we dapne some of Dirgenes workes and alowe Come Home knowe we that Come is herefre pp warde, fome not. By the Corppture I trows Hom know we that & Aultyn whych is the belt or one of the belt that euer wrot apon the scripture wrot manye thynges ample at the begynnpinge as manpe other boctours do: Mercive bre The fcrpp

all doctry nye thynges agaynte. De wiote of mas ne and the npe thynges whych he buderstode not when he was newlye converted per he had thosowly Cene the Ceryptures and folowed the oppnions of Blato and \$

> common perfualpone of mans wyldde that were then famoule.

> Tather will cave pet more chames fullye that no man can bnder Conde the Cerptures worthoute phylautia, that is to cape phplocophre. I man muft frifte be wel Cene in Arpflotel per be ca vinder Cond

curneth therotes of the tre

Antichzist

the Cerptures, as he hom Celfe well per ture is the ceaued afterwarde then be loked more triall of dylygentlye apon the, and reuoked ma epght Auchstone

20 hiloco phr.

forbill. Co the ecader. Ronde the Corpeure Cape thep. Roteles doctryne is that the worlde Briftotch was wythout begynnynge, and hall be mythout cabe, and that the fpile man neuer was, and the laft hall neuer he. And that god boeth all of necellyte nes ther careth what we do nether wpl alk any accoptes of & we do without thys doctryne howe coude we understonde Deripture the ferpeture that Capeth, God created the world of nought, and god worketh all thonge of hos fre woll for a fecrete purpole, and that we thall all ryle aga pne, and that god wyl haue accomptes of all that we have bone in thys lyfe. I Briftotel. epftotle Capth Geue a man a lame and he hath power of hym Celfe to Do or fuls fpi the lame & becometh righteous with werkynge ryghtcoufly. But Paul and Daul. all the Ceripture Capth that the lawe bos eth but beter Conne onip & helpeth not Aether hathe anve man power to boo the lawe till the thirte of god be geuen' hom thosowe farth in Chailt, Is it not a madnes the to Cape that we coude not binderRond the Ceripture without Ari : Ariftotel. fotle : Briftotles ryghteouines and all hys bertues fpringe of a mans fre wyll and a turke euerge intydele, and poola ter mape be ryghteous , and bertuous with that rightequines & those bertues Morcouce Brytotles felycyte and blet Cebnes.

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Cednes Rondeth in augrdinge of all ten bulacions and in riches, belth, bonoure worther frendes and auctorpte whyche telicite pleafeth oure Cppiptualtie well. Rom wythout thefe, and thoulad lock tpke poputes couldefte thou not buder Rande F Ccripture whych Careth that righteoulnes cometh by chaile a not of mans wil and how that bertues ar the frutes : p gefte of gods (prite : p chrift blelleth be to tribulacions perfecució aduerlite. Dow I lape coudeft thou bn derftonde of Cerppeure without Bhilofo phy in almoch as Daul Col.ii. warned them to beware left any man Quid Cpos ple them (that is to cape. robbe them of their faith in Chaifte thorow philolos phy a disceptfull banytes, a thosow the eradycpons of men a ordinaunces after the worlde and not after Chiple?

TBy thys meanes then thouwilt that no man teach another, but that eucrye man take the Ccripture and lerne bibim Celfe. Rape bercip, Co Cay I not. Reuce Mohen no thelelle Cepnge that pec wyll not teache pf anyeman thysite for the truethe and reade the Ceripture by hom Celf befiring God to open the doze of knowlege to hym god for hys truethes lake wil and must teach bym, bow be it my meanpn ge is that as a mafter teacheth hrs pres neple to knowe all the poyntes of the that

betiptute

23 hiloco php. Banle.

man wyll teache, pt me delpre god wyll

To the reader Tin meteyarde, fyill how many enches, bos we many fote, and the halte yearde, the quarter and the nayle and the teacheth teache. hom to mete other thonges therbye: \* The order euen lo wyll I that ye teach the people ofteching gods lawc, and what obedience god re aupteth of be to father and mother ma Ber loide kinge, all Cuperiours, with what frendly loue he commaudeth one to love another. And teach them to kno we that naturall benome and brith po plon, whych moueth the very hertes of bs to rebelle againfte the ordinaunces and well of god, and ploue that no man is engliteous in the fraht of god, but that we are all daned by the lawe, end then when thou hafte meked them and feared them with the lame ) teach them the testamente and promes whych God hath made to bs in Chipfte, and how mercyfull a kynde he is, a how moch be loueth be in Chailt. Ind teache the the principles and the grounde of ther faps th and what the Cacramentes Cignifye s then thall the spryte worke with they pieachpinge, and make them feale. 60 wolde it come to palle, that as we knos we by naturall write what folowethe of a true papacopie of naturall reason: even to by the pryncyples of the farthe and by the playne Corpptures a by p cir cumitaunce of the texte, huld we judge

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or a the reader.

all mens exposption and all mens both trync, and Quid receaue the best and re fuse the worft. I wolde haue veu to ter ach them also the propertes and maner of fpeakinges of the ferppture, & howe to expounde proverbes and symilitus des. And then pf they goo abroade and walke by the feldes, and medowes of all manner Doctours, and Phylocos phers they coude catch no harme. The thuide dyfcerne the poylon from the ho ny, and bringe whom nothing but that which is bollom.

Is ut now do pe clene contrary, Ye dipue them from gods worde and well let no man come therto, butpli he have ben two peres mafters of arte. they notell them in tophiary a in benes fundata. And ther corrupte they they sudgementes with apparente argume tes, with alleginge to them textes of

logp:ke, of naturall phylautia, of ineta philick, and mortall philocophy, t of all maner bokes of Briftotle, t of al mann

boctours which they pet neuer Came. mentes of Mozeover one holdeth thes, another that. One is a real, a nother a nominal

Mhat wonderfull dreames have the of they, predicamentes, bniverfales, l conde inteneios, auf bittes het Ccities!

relatines. Ind whether (pecies füdatt in chimera be bera fpecies. and wh

tha

Mine dyl: orger or froward order of our Ccole men.

The Ccole bottrpne, as they call it cols rupteth the lubae: youth.

Dicames

To the reader fo.tr her this propulpcion be true no cus ca liquid. Mhether ens be equiuocum os muocum. Ens is a boyce only Cape Co ne. Ens is buiuocum fapeth another s efcendeth into ens creatum & into ens nereatu per modos intrinfecos. mbhe hep haue thes wele brauled. biti-oz. rit 1 moo peres and after that thep; tub: emints are biterly corrupte:then they egine they? Deuinite. Pot at the Cerip ure: but eueri man taketh a Condip doc Scole dys oure, which doctours are as fondin a unnyte. s dyuers, the one contrarge to the o: Vet in her, as ther are dyuers facyons & mon trous happes none lpke another, amo thys they se our lectes of relygion. Eucry relygi: all agre, on, every briverlite a almost every man that noina hath a condin dyugnite. Row what so is caued bi euer opinions euery man fyndeth wyth Chill but hpe docture, that is hys golpell, a that by holy only is true with hym, t that holdethe workes he al his lyfe longe, severy ma to main And that tene hys doctoure wythall, corrupteth chill hath the Corpotute a falcyoneth it after hys scuen bp own imaginacyo, as a potter both hys hys gods clape. Of what texte thou prouest hell, hed to the wyll another proue purgatory, another Pope lymbo parrum, another theassumpep : Ind all on of our lady: another thall proue of his power the Came ferte that an Ape hath ataple. and that and of what texts the grave frere pro- pope ueth that our lady was wythout origis L.ilil.

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To the reader.

may gene nall Cynne, of the Came hall the blacke frere proue that the was concerued in Lhipates merytes to oppginall fyn: Ind all this bo they with whome he aparentercatons with faile frmulitus des and lykenelles, and wyth argumes wyll and take them tes & perfuatgons of mans wyloome. from who flow there is no other diullio or heres

Mans mpldome berefpe. Cotes.

he well

Blace. nother. Mans Mohat God is.

fp in the world faue mans wisdom and when mans folythe wollome interpres teth the Ccripture. Mans wplou Ceatre reth, diuideth & maketh Cectes, whyle f wpfdom of one is that a whyte cote is belt to ferue God in, and another farth a blacke, another a grey, another ablew And whyle one cayth p god wyll heare your prayer in this place, a nother faith in that place: Ind whyle one farth this Dne religi place is holper, another that place is on is holy holyer, and thys religion is holyer then er then 6= that, thys taynt is greater myth God then that an hundred thousande like thringes. Mans woldom is playne poo wylbome latry, nether is ther any other ybolatry es poplatri then to pinage of god after mans wyl dom, God is not mans imaginatio, but that only whych he capth of hym felfe. God is nothing but his lawe and his promples, that is to lap, that which he brodeth the do and that which he bro deth the beleue thope. God is but hys word: as Chrift Capeth. Johfi. biii. 3 am that I cape to you, that is to cape, that

mhych

Co the reader. whych I preach am J. My wordes are lacke Cpate and lyfe. God is that only whych ed in he telly freth of hym Celfe and to ymage with anye other thynge of God then that, is ilitus Damnable poolatry. Cherfore Capeth umes the.crom. Dfal. happy ar they whych me. Lerch the tellimonpes of the Lorde, that heres is to Cap, that whych god tellifieth and and wrinelieth to bs. But how hal I that rpres do when ye wyll not let me haue his te atte aimontes or witnelles in a tonge whys le o che I bnberfond: MDpl pe refpft gode te is Mopil pe forbyd hym to geue hps Cprite apth to the lare as well as to you? Hath he lew not made the Englyth tonger why fors care byd ye hym to Epeake in the Englyme aith this tonge then as well as in the Latine. I fynallye that thes thretenpuge and e is hen follyddyng the lape people to reade the 50D Corpture is not for love of your Coules phe (which they care for as the fore doethe obo fo; the gyelle) is cuydet and clerer then the conne, as much as they permyt and ttp fuffer you to read Robynhode and 15e pla uple of hampton, hercules, hectore Reade but and Croplus with a thousande hylto: what thou e. ps ties and fables of loue and wantones wplt, pe and of rybaudyp as fylthy as harte can and tape' he thynke to corrupt thy myndes of youth whal thou Da with all, clene conteary to the doctrine wilt laue 75 of Chaft t of hys apostles. For Baule the tructh. am Ephe, b. Carethife that fornication and at

of

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of the Beadet

all bucienes or couetcouines be not as nes named amog you, as byt becometh Canntes:nether frithpnes,nether folych talkinge, noz gellynge whyche arc not comip. For thes pe know o no whores monger other buclene percon or coucs tous persone which is the mormeper of images ) hath any enheritauce in the kongdom of chapft a of gob. And after. Caperb he thosow Coch thonaes cometh the wrath of god bpon the chyldren of bubelefe. Row Ceing'they permitte pou frely to reade those thrnges which cos rupte mpndes, a robbe pou of thekping Dome of god and chill, and bipnge the weath of god byon you, howe is thys forbyddinge for loue of pour Coulcs? IT a thousande reasons moo myaht be made ( as thou mayfte fe in paraclefys Eralmy and in the preface to the para phialps of Wathew ) to whyche they thulbe be compelled to holde thep: pea:

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ce, or to gene hamfull answares . But I hope that thefe are fufficient to them that third the trueth. God for hys mers ep and trouth fall well open the moo.

re and other fecretes of his Godin wploome, pf they be byligent to cree hato hom, which grace graunte

> GOD. Œ

## The Prologe buto

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Ip piclates tout gostly religions, which ought to defende gods worde speake eugli of it and do all the shame they can to het, and tayle on it and bere they; captures in honde

that it causeth in surrectyon a teacheth the people to disobeye they; heedes and governors, and moueth them to eyle a gaynste they; princes a to make all comment to make havoke of other mens goodes. Therefore have I made thys is the treatyse that followeth cotayning all obedyence that is of god. In which

obedyence that is of god. In whych The obes (who soever readeth it) that easely e perdience of ceaus, not the contrary only and that monkes they lye but also the very cause of soch and freres blasphemy a what stereth them so sury is not her. oully to rage and to bely the trueth for they

How be it, it is no newe thyng to the are not of worde of god to be rayled vpon, nether god. But is thes the fyrste tyme that proceptes of theyr have ascepted to gods worde the vensowne fas geaunce wherof they them solves were nyuge.

Ever cause. For the proceptes with they false doctrones proceptes with

uermoje lade the wrathe a bengeaunce of god

The prologe bato

The pro- of god bpo the people, Co fore that gol crites lare culde no lenger forbere noz byffer bys punyfhmet. Yet god, which is alwayes ehat to gods wormercpfull, before he wolde take benge De whyche aunce, bath euer Cente bys true prophe they them tes t true preachers, to warne the peo foules are ple that they myght repet. But the pro ple for the mofte parte and namelye the cause of God war: heedes and rulers tholowe coforte and perfuading of ppecrites, haue euer wal nethper be fryke ed more harde berted then before, that m he god us perfecuted the worde of god and his puny meth prophets. The god which is alfo right the poolasteous, bath alwayes powied his plas trye of the ges bpon them without delap. Mobich proceptes plages the proceptes aferphe to Geds worde Cavenge: Ce what mp Ccheue is con then fap they , th at me bypon bs Cens thys newe lernynge come by and thys newe fecte and thys newelcts new doctepne. The Cept thou Dierem nyngeis caufe ther rlitti. wher & people cried to go to their of. olde poolatry agapue lapenge:lens we left it, we have bene in al necellyte and have bene consumed with warre and honger. But the prophet answered the. that theps poolater went to the hert of God, to that be coulde no longer fuß fer the malicioulnes of thep; owne pma ginations of invencios, that the cause of al fuch mpfcheues was, becaute they wolde not heare the bopce of the Lorde and walke in hos law, ordinances and tellis

the botte Erift. estimonies. The Coubes and the Wha : Chille ices layb alco to Chaptes charge. Luk was accu riti.that he moued the people to Cedy = Ced of in ion. Ind Capo to Wilate, we have foud Currection yes felowe peruirtyng the people and Dibpodpug to pape tribute to Lefar, s apth,that he is Chift a konge. Ind as un in the Came thapter, he moueththe ople (fand they ) teachinge thosow at dry and began at Balile euen to thys lace. So lykewyle land they to the # oftes charge as thou mayfre le in the actes. Saynt Lippian alfo & S. Aufin nd manye other moo made workes in befece of the word of god against Luch blafphempes. Se that thou mapfte fec. howe that it is no newe thrnge but an lde accustomed thyng, wyth the ppo rites to wate gods word a the true pre hers of al the mpscheue whyche theyz peng doctrine is the very cause of Mohp tru Meuerthelater in bery Debe, after pble folo pleaching of gods worde, because it is weth the not trulp receued. God Cedeth great tru preachping ble into the world:partly to aveng hymoff golper lelfe of the typautes and perfecutors of hys worde and partly to destroy those wouldly people whythe make of Gods word nothing but a cloke of their fleth ly libertie. They are not al good that fo low the golpel. Chill mat. riti.likeneth the kyngo of beue to a net call in p fee

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The 19 20loge to that ketcheth fulthes bothe good and

The Byngdome of beuen is the preachinge of the gofpell, to which con me both good and bad. But the good Thinges are few Chapft calleth them therfore flocke a ly lytletlocke. Luke. rii. for they are cun ele flocke. few that come to the gofpell of a tru entente Cekpinge therin nothynge bu the glosp and prayle of god and offerin ge them felues freli and willingly to ta he aduerlyte with chailt for the golpile Cake & for berpage recorde to the trueth that all men maye heare it. The great telt nombre come and euer came and fo lowed eue Christ hom Celfe for a world ly purpose. As thou maple welle Thon bi. ) how that almost frue thousand to lowed Chaift and wolde also have mai de hom a konge, because be bad mel fer them. Mohom he rebuhed Capeng: pe fe be me not because pe sawe the myracles but because pe cate of the bred and we re fylled, and droue them a wave from him with harde preachpinge

Libertpe "

Toue to now (as euer) the molt parte Ceke lpbertpe. They be glad when they here the unfaciable couetousnes of the Spiritualtie echuked: Mohen they heart thep: falmed a wries betered, epranny a opprellio is preached agains Mohen they heare how kynges sall of ficers dulde rule chiftenly a brotherly

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The boke Fo. trilif. and cehe no other thyng faue the welth of thep: Cubiectes : & when thep heare, that they have no foch autoppte of god to to polle, and polle as they deo and to reple by tares, and gatherpnges to mayntene thepr fantafies, and to make warre they wate not for what caufe. and therfore because the heedes well God bes not fo rule, wil they also no lenger obep ftropeth out refpfte (and ryle agaynfte thep; eutlone wiked beedes. And one wicked deftropeth and with ands ther. Yet is Gods worde not the caufe ther. of thes nether pet the preachers. for GODS though & Chipfte bym Celfe taught all worde is obedpence how that it is not lawfull to not the relyfte wronge but for the officer that cause of is appointed therto ) and how a man euell. muste loue has berre enpmpe and play forthem that perfecute hym and blelle them that curle hym, and howe that all bengeaunce mufte be remptted to god. and that a man mult forgeue pf he wyll be forgenen of god pet the people for & mofte parte receaued it not . Thep wer euer redye to ryle and to fyghte. for euer when the ferpbes, pharpfes wen te aboute to take Chipste they were a frapde of the people. Aot on the holy daye(layde they Mat.rrbi).lefte anye eumoure arpse among the people. Ind Mat. rri. They wolde have taken hym but they fared the people. And luke, rx. Chria

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The 19 20 loge to Thiple afted the Dharefes a quelin to muyche they burft not answere id ege people duide haue foned them Laft of all for afmoch as the ben byCopples and apolics of Chaile afm Chriftes to longe hearynge of Chailes doctryn Difciples were pet reby to fyghte for Chuft clem were long meke and agapufte Chriftes teachinge. Is weter (Ahat.prbi.) diewe hys fwerd but was worldly cebuked. Ind Luke.ir. James and Thi myndeb. wolde have had frie to come fro heum to confume the Camarptanes and to s uenge the intury of Chaile but weren newyle rebuked, pf Chailtes dylcopla were Co longe carnali what woder isi pf we be not all perfecte the fpilt dayer Vea in as moch as we be taughte euch The po of berge babes, to kpila turke, to Geet pes doctri iew to burne an heretyke, to fyghte to ne cauceth the lybertyes, and ryghte of the church pe comma as they call it:pe and in almoche as we undeth are broughte in belefe:pf me mede the murther. bloude of oure euen Chapften og pf the Conne thed the bloud of hys father that begate hym, for the Defence, not of the vopes godhed onelye, but also for what Cotuer cauce it be pe though it he for no caufe but that hes holpnes commauns beth it onlye, that we deferue as moche as Chift decerued for be when he dr ed on the crolle:03 pf we be Clayn in the quarelt that our Coules go, nave five to penen

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The Boke. fo.rrb benen, and be there per oure bloube he coulde. In afmoche (I Cape) as we have fucked in Luche bloudpe imaginacpons into the botome of oure hertes euen with oure mothers milke, and have be folonge hardened therm what wonder mereit, pf whyle we be pet pounge in Chafte we thought that byt were lam full to fyghte for the true word of gode Yet and though a ma were thorowipe perfuaded that it were not lamfull to refytte hys king though he wold wiss fullpctake awape lpfe, and goodes:pet inggite he thenke that it were lawfull to relyft the proceptes and to reple not agapult has kongcibut with his konge to delyuer hys kynge oute of bondage and captpupte, wherin the ppocrptes holde hym with wiles, and faltheenes to that no man map be fuffeed to come at hymto tell hym the trouth. T Thes feele thou that it is the bloudpe doctrone of the Bope whyche cauleth dylobedpence, rebetyon and ins furrecepon. fot he teachethe to fyghte and to defende hys tradycyons, and whatfoeuer he dreameth with fre wa ter and (werde, and to bylobere father mother, mafter, Lorde Aynge and Em peroure: pee and to inuade what focues londe of nacyon that wyll not receaus and admytte has godheede, Moher the DI

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The Brologe to pealable boctepne of Chult teacheth m obeve and to Cuffre for the worde of god and rempt the bengeaunce and the Defence of the worde to god whychen enpatty and able to defende it which alfo as fone as the worde is once ora Ip preached and tellifped or wptnelle to the moride, and when he bath geum them a feafon to repent, is reby at one to take bengeaunce of his enempes and Moteth arowes with heedes drite in Dedip poplon at them and poureth his plages from heuen bowne bron them and fendeth them mozen and peffilena amouge them, and Cynketh the cytru of them and maketh the erth fmalows them, and compateth them in thep; by les and taketh them in theps owne trap ves and Cnarcs , and caffeth them inti the pyttes whych they dyggedfor other men, and Cendeth them a dalpng in the head and betterly dellroveth them work theprowne fotel councell

Dowa A Diepare thy mynde therfore but ma ought this lytic treatyle and ride it dylerctly to be have and induct indufferently, and when I have celle allege any letypture, loke thou on the in readying texte whether I interpret it right, who of doctous the phalt ealely percease by percent res and hance and procede of them, yf thou makes and the ke chieft the foundacyon and grounds letypture, and byto all on hym and referred all in hym

The Boke fo.rrbi hem and fyndelt alto that the expolece ethn De of on agreeth to the comes artycles of the farth and open (criptures. and God D the ches the father of mercy whych for hys trus hyche eth fake repfed our faupoure Chaft bo agapue to suftyfpe be geue the his Cost open nelled te to tudge what is enghteous in hya euch epes and geue the Brength to abys ona de by it and to mapntene it th s and all pacpence and longe fut te in fringe, to the encample h hys s edifyege of bys them congregacion lence and glospe ptpcs of hys name. lowe Amen. וש נט e trap into other n the moth bnto reth En 3 n the mbis rcum ti ma

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dyence of all degrees prouch

by Gods worde and fyrite of chyldren buto they? elders.



Dd (why che worketh alin at thynges) for a correct in gement and purpose, and for hys godly pleasure, pp upded an house that thy fa

ther and mother hulde come together, to make the thosow them. He was ple lente with the in thy mothers wombs and facioned the and bacthed lyfe into the and for the greate love he had but the proupped mylke in thy mothers ibutes for the against thou were borne: moved also thy father and mother and all other to love the to pytye the and to care for the

I And as he made the thosowe them, to hath he call of under the power and auctospte of them, to obeye and ferul them in hys fiede layenge, honour thy father and mother. Exo.xx. Mohych is not to be understonde in bowynge the kne and puttynge of the cappe onelye,

Our las thers and mothers are to bs in Gods Acde,

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Of chyldie bato they; elder. f. rxbil. but that thou love them wyth all thyne herte and teare and diede the and way to on they; commaundementes and costs they; worthyppe, pleasure wyll and profyt in all thy; ges, and geve thy lyfe for them countynge them worthy of all honours, remembrynge that thou arte they; good and possessing that thou owest to them thyne owne selfe and all that thou art able, yee and more then thou art able to bo.

Canderstond also that what so ever what we thou does to them (be it good of bade) do to oure thou does to god. Mohen thou pleases sathem thou pleases god, when thou dys: mothers pleases them thou dyspleases god, that we when they are angry with the God is do to god, angre with the nether is it possible for the to come to the favour of god again ne (no though all the aungels of heven

playe for the ) butpll thou have fub:
mytted thy felfe to thy father and mos

ther agapne.

Afthou obeye (though it be but car: The ee nally epther for feare, for vayne glorge warde of or profyt) thy ble lynge chalbe longe ly: obedience. fe voon the erth. For he capth, honour thy father and mother, that thou mayst The relyue longe vpon the erth. Erodi. xx warde of Lontrary wyle yf thou dylobeye them dylobedge thy lyfe chalbe chorned vpon the erth. ent. for it folowed. Erodi. xxi. He that

hys father of mother thatbe put to be eth forit. And he that curfeth (thath to lage, rapleth of dythonoureth hysh ther of mother with opproblicus wo des )thatbe flagne for it. And deute, m. If any man have a fonne Arburne and bilobedient which hereth not the boys of hys father and the voice of hys mother. Co that they have taught hymmus tours the regardeth them not then in his father and mother take him to him hym forth to p seniours of elders of the

Ind let them laye to the lengoures of that cyte, thys oure lonne is stobum and dylabedyent. He wyll not hearen our voyce he is a ryoter and a dioken Then let all the men of that cyte stom him with stones to deeth to shall yepm awaye wyckednesse from amonge you all Ilrael Gall beare to the leare

gree and to the gate of the Came place.

officers to they owne damnacyon) to megipgente in punythinge Loche dylon drence (as the sprintual officers to me the it) and wonke at it or loke on it to towe the springers yet that they not supply be desired the hengeaunced god that accompanye them (as the maps se deurrhise. How the hengeaunced god that accompanye them (as the maps se deurrhise that not departe fro the deurit sucker that not departe fro the deurit specific the deurit specific departs fro the deurit specific departs fro the deurit specific deuroped deurit desired that the deurit specific deuroped deurit specific deuroped de

God auens Beth dilos bedience hym felfe shough

Fo.rrbiii theyzelders. ether butyil by one mylchaunce or ano ther they be beterile brought to nought the officet yes and the worlde oftentimes hageth well not. manye a man for that they neuer Defers ned but god hangeth them because thep wolde not obere, and herken to there elders as the conferences of many well fynde when they come to the galomes ther can they preach and teach other & mbych they them felues wold not leene en Cealon

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The maryage allo of p chylore Maryage pertyneth to their elders as thou mail le. i Counth. bu. and thosowe oute all the Compture, by the auctorpte of the Capte commaundemente, child obep fa ther and mother, whyche thringe the he the gentils have ever kepte and to this daye kepe, to the greate frame a rebuke of be Chipften,in almoch as the webs dynges of oure byzgyns ( hame it is to Cpeake it )ar more lyke to the Caute of a Louetout bytche the the warreng of a reasonable nes ma creature. Se not we daply.iii.oz.iii.ca acth oure lengunge one woman before the comple Cpprotuals large of offrepal, of which not one hath the that the confente of her father and mother they can and pet he that hath mofte moneye, ha not fe th befte ryghte and that have her in the that whys? delppte of all her frendes a in dyffiauce che a tur of godes ordynaunces

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the judge to the one partye, and alle marped cuen then oftentpmes hall the contrari parte Cue before an byer subge or an other that Lucceadeth the Came a for monepe deuorce her agapne. So ha fullye doeth the conetouines and amby eyon of oure pielates mocke with the lawes of god I palle over wyth Cilence howe manye peres they wyll prolonge the fentence with cauillacpons and fut telte, yf they be well manyed on bothe partyes, and pfa damfell prompte .ii. how thamfull councell they woll gene the Ceconde and also how the religious of fata Do Ceparate buleparable matry monye. for after thou arte lawfullye marped at the commaundemente of fas ther and mother, and with the confent of all thy frendes pet pf thou wylte be desgised like buto oncof the and Swere obedpence to they tradpepones, thou mapt dylobere father, & mother breake the othe, whyche thou hade Cwoine to God before hys holpe congregacyon and with drawe lour, and charpte the hyelt of gods commaundementes, and that dutre and ferupce whyche thou o: welte to thy wyfe, wheref Chaple can not dycpence with the. For Chipfie is not againste ged but with God and came not to breke goddes ordynaunces but to fulfyll them. That is he came to ourrcome

Sete her wyth chil de lays they. Co thall thy cause be best.

Gods
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dicious.

the obedience of wpues. fo.rrie? ouercome the weth kendnes and mars he the to boof berge loue the thpinge which the lawe compelleth the to be. for loue onelpe and to do Cetupce to thy negghbour is the fulfpllinge of the law in the fresht of God. To be amons he of a frere, thou mapfte thus forcake thy wyfe before thou haft lyne with her but not to be a feculer preft. Ind pet after thou arte professed, the Dope formaketh money wyll dylpence wyth the, bothe for the cote and all the obedience, and make a feculer preft of the: lykewyfe as it is Comony to Cell a benefpce ( as they call it ) but to relpgne bpon a pencyon and then to redeme the Came, is no Cy- Jugglers. monpe at all. Oh craftpe jugglers and mothers with the worde of god.

The obedyence of my=

fter that Gue was deceased of the serpente.

god sayd to her Ge. ii.
Thy suite or appetyte hall pertayne buto the husbande and he hall rule the or raygue ouce

the. God whych created the woma kno weth what is in that weake veilel (as Weter calleth her) and bath therforeput her under the obedience of her hulbad D.v. to rule

to thepr bulbandes.

to rule ber luftes & wanton appetites. Deter.i.pe.tit.exhorteth wyues to bein Subjection to thep; bufbande, after the enfample of the holy women whychm olde trine trufted in god, a as maran beped Abraha + called hpm lord which Sara before the was maried was de brahams Cpace & equall worth hom: but as Cone as the was marted was in fuh iection & became wythout comparyion inferio; for fo is the nature of wedlok by the oldgnance of god. It wer moch better that our wrues folowed theen Cample of the holy women of olde tyme in obeynge they? hulbandes , then to worfip them wyth a Bater nofter,an Que + a Credo ,oz to apche bp candels befoze theps images. Daul ephe. b. Cath wome Lubmpt pour Celucs to pour own hulbandes as to the lorde. for the hul band is the wrues beed euen as Chrift is the heed of the cogregation . Therfo re as the congregacion is in Subjection to chail lphewple let wines be in lubici The hul: tion to they? hulbandes in all thynges bande is Let the woman therfore feare her hul

Mariage Bitereth the degre of nature.

Rede.

to the wp=band.as Daul Capth in the Capt place. fe in gods for her hulband is to hor in the fed of god, that the obere hym and warte on hys comaundentes. Ind hys comaunt dementes ar gods commaundementes. If the therfore grudge against him of recyae

Detuauntes to their malters telpfte hym the grudgeth agapute gob and refpfteth god,

The obedyence of Cetz nauntes to thep; malters.

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Eruautes obey pour car nall malters weth feare s trembipng in finglenct Ce of poure hartes as to chaft:not to Ceruice in \$ lepe Cpght as me picalers

but as & Ceruauntes of chuft, dorng & well of god from the herte weth good mpl, euen as though pe Cerued the lorge a not men.ephe. bi, t.i. pet ii. Ceruauntes obey your mafter with all feare not on Ip pf thep be good and courteous : but alfo though they be frowarde: for it co meth of grace pf a ma for confcience to ward god endure greffe (uffring wiog fully. for what praple is it pf when pe be buffeted for pour fautes , pe take it pariently, but a pt when ye do well pe Luffer wronge & take it paciently , than is ther thake with god here to berely were ye called. for crift allo luffred for our cakes leupage bs an crample to fo lowe his Reppes, In what Coeuer kynd therfore thou art a feruate, buringe the The mas tyme of thy couenates, thy matter is to fer is to

the in & Rede t comme of god a god tho swor. Seruantes to ther mallers

in gods Gede,

the feruate row hom fedeth the, clotheth the rulet and lerneth the his con maundementes are gods commaundementes and thou oughtefte to obere tipm as god, and in all thenges to feke hem pleafure, a pro fpt. for thou arte hps good a polellyon as his ore or his horde in Co much that wholocuer dothe but delpte the in his herte from hym wythoute has love and freence is condemned of god, which Cap eth Ero rr.fe thou once couet not bys nerghbours feruauntes. Maule the Apolle Cente home

Dur Copip and cere monres oncip.

tuaitpe te: Dnefpmus bnto ops mapfter (as thou teine mens readelt in the pyfle of Paull to Dhple feruauntes mon) In fo moch that though the fard not to ho: Hhplemo with his Ceruaunt alco was noure god converted by Daul and owed to Baul but there and to the worde that Baull preached tradpepas not bys Cernaunte onlye, but alco bym Celfe:pee and though that Baule was in necellpte, and lacked mynpfters to mpupiter to hom in the bondes which he luffred for the golpels lake pet mol De he not retarne the Ceruaunt necella. tre to the futheraunce of the golpell wythout the concent of the mafter

Phaistes. Doctrpuc and the popes ort Apostles. fer.

of D home Cose deffereth the bot: tryne of Chuft and hys Apostles from the doctrone of the pope, and of hys

I for peanye man well obegenether father

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Of Cubiectes to pipnces . Fo. zzzi. father ner mother, nether loide nos mas Yfthy Acr, nether kynge not pipnce, the famemafter ples nepeth but onely to take the marke of ale the noe the brefte , that is, to Maue hym Celfe a Maue thy monke, a frere of a pleft, and is the im: Celte a mon medpatipe fre and excempted from allke afrerre ferunce and obedpence due to man. De or a prefte. that wyll obeyens man (as they wyll Eo obeye not) is molt acceptable bato them. The no man is moare dylobedyente that thou arte to a fpirituall godesordynannees the more aute and thruge mete arte thou for thepre. Acther 18 the profellinge. bowynge and Cwearen geobedpence buto they? ordynaunces any other thonge, then the defpenge, de nyenge and fortweringe obedyence to the ordynaunces of god.

The obedience of Subiectes

buto hynges princes and rulers

The.riii. Chapter of Baul to the Boma.



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Et euerge foule submyte hym self to the auctorite of the hier powerr Ther is no power but of god. The powers that be, ar olderned of god. Moho:

focuer therfore relysteth the power re-

**Etype** 

Df Bubicetes.

They that refpt, mail receaue to them Celte Dampnacpon. for rulars are not to be feared to; good workes but for euell. mopite thou be wythoute feare of the power. Do weil then, and fo halte thou be prayled of the lame . for he is the mynyfter of god for thy weith. But and pt thou doo Eucli then feare, for he beareth not a fwerbe for noughte. for he is the mpnyfter of God to take bins geaunce on them that doo cuelt. Mobile fore pee muft nedes obepe not for feare of bengeaunce onipe: but alco because of conference. Euen for thes caufe var pec trybute. for they are goddes myny fters ferupage for the fame purpofe.

Geue to euery man therfore bps dutpe Explute to whom trybute belon geth Luftome to whome cuftom is due teare to who feare belogeth: honour to whome honoure pertapueth. Dwe nos thynge to anye man but to love one as nother. for he that loueth another fuls fylicthe the lawe. for thele commaund mentes. Thou halte not comit adultey to hou halte not kpil: Thou halte not beare falle wytnes Thou halte not de Tyre: and to forth rf there be enve other commaundemente are all compreheded in thes lang: Loue thene neghbour as thy felf. Loue hurteth not his negbour therfore is loued fulfyllyng of the law.

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to paynees fo.rrrit a father ouer his chyldren is bothe lorde and iudge for= bpopng that one brother aue ge him felf of another, but(if any caufe of frif be betwene the wil haue it biou ghte to hym Ceife of hys allygnes, to be subged, and corrected: fo god forbyddes th all men to avenge them Celues , and taketh the auctorite and office of auch arng to hom Celfe Capenge: bengeaunce is mone and I wol rewarde beut. rrrii. whyche certe Baule allegeth Roma rif for it is empolipble that a man foulde bea ryghteous an egall of indpfferente judge in hys owne caufe, luftes and ap petptes Co bipnde be Mozeouer when they avengelt the Celf thou makelt not peace but ftereft bp mote Debate.

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God therfore hath geuen lawes to all nacyons, and in all londes hathe put kynges governers a rulers in hys awne stede to rule the worlde thorows them. And hath commaunded al caufes to be brought before them, as thou rea delle Ero. rrit, In all caufes (fapth be) of incurre or wronge, whether it be ore elle, thepe or betture, or any lotte thyng whych another calengethe, let the cause of both partnes be brought to the gods who o gods codepne the Came that pay Judges double to his nevghbour mark, findgs are called e called gods in the Ceriptures becauce Goddes.

thep

Df Subiectes

they are in goddes rowme and execute the commaundementes of god . And in another place of the fand chapter sho fes chargeth faynge, fe that thou raph not on the godds nether Cpeake cupilof the ruler of thy people. Moholoeue therfore relpfteth the relpfteth god (for they are in the rowme of god and the that refpfte hall receaue they; bamna

evon.

Coche obedgence to father and mother, mafter, bulbande, Emperoun aprige lozdes and rulers requireth got Bieffpnge of all nacyons, yee of the berge turkes, and infrdeles. The blelling & rewards of them that kepe theis the lyfe of this worlde as thou readelt Leut, rbin.kept eny oldynaunces, and lawes, whychi pf a ma kepe be chall ipue therin, which terte Daul reherfeth Roma. r.pzoupn: ge therby that the ryghteoulnes of the lawe is but wardelpe, and the rewards therof is the lyfe of thes worlde. and the curle of them that breaketh them,is the lolle of this life: as thou feilt by the punpfiment appopnted for them

Luele;

Tand whofoever kepeth the laws whether it be for feare, for barne glow oz profpt, thoughe noman reward hym

pet hall god blelle hom aboundantlye God re: wardeth al and Cende hym worldely profperyte as obedience thou readelle Deute. rpbili, what good blellenge

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fully ther kyng

fo. retiti. to virnces. hiellynges accompanye the kepynge of though no the lame, and as we le the turkes ferre man elle ercead be Chipfte men in worldip prot do. peryte for theyr tufte kepynge of they? God auen temporall lawes. Lykwple thoughe no geth all os man punythe the breakers of the lawe bedyence pet hal god fende hys curfes bpon the no man epi they be beterly broughte to nought elfe doo. as thou readelte molt terrebipe cuen in

the Capbe place.

Rether mape the interpor perfon avenge hom felfe byon the fuperpor or protentive respite bom for what socuer wionge it be. If he doo he is codemned in the dede dopingerin as moch as he ta keth boon hom that whyche belongeth to god onlye whyche Capeth bengcauce is mone and I woll reward Deu rerii Ind chipfte Capth Ma.rxbit al theithat Mengeaus take the Cwerde Mall perpthe wpth the ce is gods. fweede. Takelt thou a fweed to aveng thy felfer to genefic thou not roume to god to avenge the but robbefte hom of hysmolt hie honour in that thou wilt not let hom be subge ouer the

TIf anye man myghte haue auenged hym felfe bpo hys Cupervoz that might Daupd moste ryghteouspe have done bpon kynge Saule whyche fo wrong: fullye perfecuted Dauid cuen for no os ther cause then that god anounted hym kyng and promyted hym the kyngdom Œ.i.

Df Bubicctes

Net whe god had delpuered Saul in the handes of Daurd, that he mygh e w haue done what he wolde with hi ne I as thou ferk in the first boke of hings clept the.rrint. Cha.how Saule came into LIB C caue wher Daupd was. Ind Dau bede cam to hom ferretipe, and cut of a per dop of hys garment. Ind as Cone as he be to th Done it has hert Imote ham becauseh had done so much to hys men corrage mpt hpm to lehrm he answered, the look forbid it me that I buld lage minchi on hom. Bether luffred he hos menn be)a hurte hpin, when Saul was gone out ted a Dauld folowed a thewed hym the pin by th of hys garment and fard why beleuch erce thon the wordes of me that Cap, Dann Dave goeth about to do the harmer parceau and le that ther is nether euell not with kednelle in my hande that I have not erespased agapuste the, a pet thou last awapte for my Celf, God udge between the a me a aueng me of the but min had be not bpo the as the olde prouerbe fa th (fapo Daupo oute of the weken that wekednelle procede, but my hande be not bpen the meanpage, that god eun pumpforth one weked by another. 3ml agapne (land Dauid God be tudg and sudge betwee the and me, and be hold and pleate my caule, and geue me ind gement of ryght of the.

God Des Aropeth one we keo by as nother.

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to pipmies. Fo. rrriii Tand in the exvicha of the Came bo: God pro te when Saut perfecuted Dauid agap updeth a ne Dauto came to Saul by night as he meanes to he here and a cup of water from hys evel out of hede. The fate Abitat Daulds fervaut the waye god hath belyvered the thyne enemy in when they to thyne hande thys daye, let me nowe have ful therefore nayle hym to the grunde with filled their my spere a geve hym but even one structure. lepte and all hys men, and toke away take ther my (pere + geue hym but euen one ary mekednes pe and no more. Daupd forbade hym favenge kyll hym not. For who (fayd 1 to 5 he hal lave haves on the lordes anorn ted the not grityer. The loide inteth, or by the loides lyte (tayd he) he dyeth not excepte the loide fmite hym or that hys daye become to dye or eles go to batayl and ther peryth.

(May be mas to where not in perfecutings he was to where not in dylobeynge godds commain dementes and in that he had flapac.lxxxv.of preftes wrongfully are tdifor it was not lawful. for if he had done it be mufte haue Conned agapufte 100. For god hath made the hynge in The kyng eucrye realme tudge ouer all and ouer is,in prote hym is there no indge. De that indgeth me of god theking iubgeth gob and be that laceth in thpa handes on the hynge tapeth haude on worlde god, and be that rcCpfeth the kinge res liketh god a daneth godes lame a sieps Œ.Il. maunce

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Df Subiectes

wife king nauce If the fubicites fynne they mud must be rese be broughte to the kinges sudgements. Served to g If the kinge fynne he must be referund bengeauce to the sudgemente, wrath and bengeau of god. ce of god. Ind as it is to resulte the kinge. ge, so is it to resulte his officer which

ge, lo is it to relyfte hys officer which is let of lente to execute the hynges in

maundemente

boke of kynges Daupd commaunded the pounge ma to be layne, which his ught to hym the croune and bracelet of Saul & Capd to please Daupd wyth all that he hym self had layne Saul. Ind in the fourth chapter of the same boke daud commanded those two to be lay see which brought but hym the hed of Isboseth Sauls some by whose meanes yet the hole kyngdome returne the to Daupd accordings to the promise of god

And Luke.riii. when they shewed chiste of the Galyleans whose bloude Pylate myngled wyth they own sacry free, he answered suppose pe that Galy leans because they suffeed soch punyshmenter. I tel you nave but excepte yen pent pe shal like wise perish. Thus was told chist, no doute of soche an entent as they ared hym Mat. rris, whether is were lawfull to gene trybute to Lesar. For they thoughte it was no symmetric they thoughte it was no symmetric they thoughte it was no symmetric they

to

To Bignies fo.xxxv It is not torefple an hethen pipnce as fewe oflawfull for be wold thenke, pf we were bnder the a chaiffen turke that it were Cynne to ryle agenft Cubiecte to hem, and to eyde oure felues from, bustefofte his der hes dompnyan, Co fore have oute prince by hops robbed be of the true boctritte though the of Chaile. But chailt condempned they be an he dedes and also the ferrete thoughtes of then man, all other that concented therto Capenge ercept pe repente pe hall lphewple pes erme. Is who chuld cape. I know that ve are wythin youre hertes foch as thei were outewarde in thept beades, and bider the fame damnaepon except ther fore pe repente betymes, pe mall breake oute at the latte into lone beabes , and lphewple perph as it came afterwarde to valle.

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unt to here by feelt thou that the kynge is in this worlde werhout lawe and maye at hys luft do ryght or wrong and thall seve acomptes but to god only.

Another conclusion is thus that no person nether anye degree maye be exempt from thus ordynaunces of god. Rether can the profession of monkes, and freres or anye thyng that the pope of byshops can laye for them celues.except them from the swerde of the empe tour or kinges yf thei breake the lawes for it is wryten let enery soule submit hymselfe to the auctoryte of the hyer E.iii pomens

Df Subiectes

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powers. Dere is no man excepte, butal foules mult obere. These hier powers ar the temporal hynges and princes in The hyng whom god hath geue the sweeds to pu bath no nothe who co ever Conneth . God hat power not geuen them Ewerdes to punyhea but to his ne and to let another go fre and to fin Damnacis bupunythed. Dozeouer wyth whatfa on to pies ce burd the Copyrtualize, which ought to be the light and an crample of good Hilcage the Courps lyunge to all other, delyze to Cynne bu punified 82 to be excepted from tribut tualty to Conne bus tolle of cultome, that they wold not bes punphed, are papue with thepi brethen, to the » mayntenaunce of kynges and offycers , olderned of god to puniche Cinne: Tha . is no power but of god (by power bu . Der Conde the auctorpte of kynges and » plinces The powers that be, are older , ned of god. Moho Co euer therfore refp. . Reth the powers relpfteth Gob: . though he be Dope, Bphop , monke of . frere. They that recpfte hall receauch . them Celues Damnacpon. Mohre for . gods morde is agapuft the, which wil

. have all men under the power of the temporali fwerde . for rulers are not to be fearede for good workes but for Hereby Cepfte thou that they that relyte the powers or leke to best empte from theps auctorpte haue eupli conferences, and feke lybertye to fyn:

Fo.rrrbe To Prynces re bupuniched a to be tre frome bearyn re payne with they? bretherne. Mopite thou be with oute fcare of the power? on do well and thou halte haue laude of the came (that is to care of the ruler) with good living ought the Courtualtie to ridde the Celues trome fearcof the te potall (merde, a not wyth craft a myth blondpage the krages & bipagpage the bengeaunce of god bpo the in purcha Imglicence to Conne bnpuniched. Tfo: he is the inpupiter of god for the welth to Defende the from a thoutande & kynge m conuenpentes.fro theues, murderes is a greate and them that wolde defyle thy wyke, benefpte thy doughter and take from the at that though he thou halt: pee lyfe and al. pf thou dpd re be neuer Co fill forthermore though he be the grea euell . tpl tplaunte in the worlde pet is he to the a greate benefpte of god and a thin' ge wherfore thou oughtest to thak god hyelp. for it is better to have Commhat than to be cleane Arppte oute of all tos gether, it is better to pape the tenth tha to loce all, it is better to Cuffre one tys raunte then manye + to Cuffre wionge of one then of everye man, pec and it is better to have a transte to thy kynge then a Cadowe, a pallpuc kynge that doeth nought hym Celf, but Cuffre other to do to hi what thet wil ? to leade him whither thei lylt. for a tyraunt though G.itt he

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Df Subiectes

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he do wronge to the good, yet he pung both the cupil and maketh all me obere nether Cuffrethe ange man to polie but hom Celfonly. A konge that is fofte as Tylke an effempnate, that is to Cape tur ned to the nature of a woman, what worth the owne tuftes, which ar as the longynge of a woman wyth chylde, fo that he can not recufte them, and what with the will trannp of them thates uer rule hym, halbe moche moare gres uous to the realme the a right triaunt Rede the cronpeles and thou thalt fyn: deit euer Co. But and pf thou do eurl then feare : for he berethe not a swerde for nought. For he is the mpnyfter of god, to take bengeaunce on them that Do eupli. If the office of papice genen them of god be to take bengeaunce of euel doers: than by this texte and gobs worde ar all princes damned, euen as many as gene libertye or lycence to the Spriptualtye to Conne bupuniched and not onelye to Cynne bupuny thed them Celues: but alco to open Centuarpes, put uileged places, churchperdes, Saynte Ihons holde: yee and pf they come to Morte to all thefe, pet to fetforth aners keuerle to laue all maner treaspalers from the feare of the Cwerde of the ben geaunce of god putte in the handes of pipnices to take bengeaunce on al foch

paynces ar ordy: ned to punyth eught doers

The dams nacyon of prynces Sentuas ries.

Recke uers.

Fo.rrr bit. to princes. Do requireth p law to be hes pt of al me,let the kepe it for whatfoeuer purpofe they wil Moell they not kept the lawe , to bouch Cafeth he not that they entope this tem: peral lyfe. Pow ar ther thie natures of Thie na me,one all together beeftli, which in no tures. wife receaue f lawe in thep; hertes but rple agenft piences & rulers whefocuer they are able to make thep; partie good Chele are tignified by the that worthp ven the golde calfe. For Mortes brake the tables of the law per he came at the The lecod ar not lo beltly, but reces aued the lawe, to the the lawe cometh but they loke not Morces in the face. for hys cotenaunce is to bright for the that is they binderstonde not that the la we is fpirituall and requireth the berte They loke on the pleature, profpt a pro morpon that followeth the keppinge of the lawe, in respecte of the reward he ve they the lawe outwardly wyth wos hes, but not in p herte. for if thei migh te obtepne lyke honoure, glozie, promos cion and dignite and also anophe all inconvenientes, pf they broke the lawes fo wolde they also breake the lawe and folowe they luftes. The thred ar Epiritual & loke Moles in the face + ar (as Paul Capth Bom.ii) a lawe to the felues and have the lawe

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Df Cubiectes

wirten in thep; herres by the fprite'of god. Thefencade nether of kyngener officers to drive the, nether that ani ma profer them anne rewards tor to kepe the lawe. for thep do it naturally.

The typh worke tor feare of p fwee de onely. The fecond tor reward. The thpid worke for loue freip. They loke on the excedinge mercy, loue & tondnes whych god hath hewed the in chaple; therfore loue agapne a worke freip. De uen they take of the fre gytt of god tho row chilles defecupages, thope woth out all maner doutpage that god acs cordinge to his promple, will in this wollde also befende the and do al then ge for the of hys goodnes and for Chi fes fake a not for any goodnes that is in the. They concente to the lame that it is holy a tust and that all men ought to do whatfoeuer god comaundeth for no other caufe, but becaufe god coms maundeth it. and they greate forew is A Chailten becaule that ther is no Aregth in theps

Beuen co : meth bi Thufte.

man fes keth no more but gods wyl.

lufteth and thyafteth to bo Thele of the last Coste kepe the las we of they owne accorde & that in the herte a haue profelled perpetuall wars re against the luftes and appetites of the fleche, tyll they be beterly Cubdued: yet not thosowe they owne Arength,

menibres to do that which they herte

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Fo.rrrbiil. to princes. but knowpage and knowleginge thept mekenes crpe euer for arengeh to gob which hath prompled allyftence to all that call bpon hpm. Thele folow gob and ar led of his tpipte. The other two ar led of luftes and appetptes Af Luftes and appetptes ar opuers and many and that in one man: pe and one lufte contrary to another and the grea tell lufte carpeth a man all together a= wave with him. Me ar alfo chaunged from one lufte to another. Dtherwple at we dylpoled when we are chylozen, otherwple when we ar poungemen and otherwyle when we ar olde, othetwyle ouer even and other wple in the moinin gere Comtymes altered. bi.tymes in an howie. How fortuneth all thyse Becau frewell fe that the woll of man folowethe the wytte and is Cubiecte to the wrtte and as the worte erreth Co Dopeth the woll and as the write is in captrupte, fo is the woll, nether is it pollpble that the wil hulde be fre where the wette is in bonbage. That thou mayft perceaue and feas le the thynge in thone herte and not be a bayne Cophpiter byfputpinge aboute wordes wyth out perceaupage, marke thys. The rote of all eugli the greatest dampnacponand mode teryble wroth and vegeannce of god that we ar in is

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Df Cubicctes

The wyll is bond & leb.

natural blyndnes. Me ar all out of the englit wave, euery man hps ware: Dm sudgeth thes belte, another that to be best. Pow is worldive wrtte nothring elle but craft and fotilee to obtene that which we judge failly to be belt. As 1 erre in mp wotte, fo erre I in mp well Mohen I sudge that to be eupil, which in dede is good, the hate I that which es good, and whe I cappole that good whych is cupil in dede, the love Teuil.

As pf I be perfuaded and borne in hande that my molt frende is myne ene my the hate I my belt frende, and pf ] be brought in belefe that my mofte enes mpe is mi frende. The love I mp moth enemie. Row when we Caic, euery man hath his fre wel to do what him lufteth I fage berelpe that men do what that tuft Rot withftonding to folow tuftes is not fredom, but captiuite & bondage

Negod open aup mans wittes to make him feale in his herte that luftes and appetites are damnable and geut hym power to hate and relyfte them. then is he fre euen with the fredome where with chift maketh fre, & hath

power to bo the wyll of god.

We hou maple here by perceaue that al that is done in the worlde ( before the is damnable fynne, and the more glos

Sprite of god come a geneth be lyght)

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Fredome

All is fpn ne that birngeth not of the

to pipnces fo.rrrit clous the more damnable: to that that spirited which the worlde counteth most glozy= god fall ous is more damnable in the lyghte of that is god, then that whyche the whore, the not done thefe and the motherer doethe, wyth in the lygh blunde reasones of worldige wyldome te of gods mapk thou chang the myndes of pouth worde: and make the gene them Celues to what thou welt epther for feare, for praple or for profpt :and pet dopfte but chaunge

them from one byce to another.

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As the perfualyons of her fren : 50 bo des mad Lucrece chaft. Lucrece beleued our Spiritu pf the were a good hulwyfe and chafte altye in ail that the thulde be most glozious, and & thep; wors all the worlde wolde gene her honoure and prayle her. She lought her owne glory in her chastyte a not gods. Mohen he had lafte her chastyte, then counted he her celfe molte abhompnable in the fight of all men, a for verye payne and thought which the had not that the had displeased god, but that the had lost her honour, flew her felf Loke howe great her papie a Cozowe was for the lotte of her chastite. Co great was her glow and telopling therin, & Co moch Delpifed the them that were otherwple, spytyed the not, whych pape god more abhorrethe then the whordome of any whore . DE loke pape ar all the motall bertues of Irplotell, Plato and Socrates, and all the

Df Subiectes.

and al the doctrine of the phylosophers the very gods of our Ccole men.

In lyke maner is hot to; the mol parte of oure mofte holy relggeon. for thep of like imaginacron doo thrings whyche they of Bediem mayete, that they are but madnes. They loke on the impracies which god bid by the Capates to move the bubeleupnge to the farth to confy : and to confirm the trouth of his plani me the pre les in Chapfte, wher bpe all that beleue achyage tar mad fapates as thou fepft in the last chapt.of. marke. They preached (fagth the euery where, the lotoe working wy of the presty them and confyrming thepr preachi ge weth meracles that folowed. (3nd Act.uu.)the optepples prapo that God wolde aretch forth has handes to doo empracies and wonders in the name of Telus. and Daul.i. Loz riin. faith that

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tonges is, but a franc to? bubilcuers Dur ppo: and not for them that beleue. Thefe mi ceptes are racles turne they to another purpole Capeng in thep; blynde hertes. De wis blynde.

at ingracles god bath thewed for thes Caynte, he muft be bereipe greate wyth god. And atonce turne them celues fro gods worde and put thepr trufte, and confydence in the fagnt & hys merites make an advocate of rather a god of faint, t of they? blind maginació make

the inpracte of Cpeakinge with dyuers

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fo.rlto papaces. a testament of bond betwen the Caput and then the tellament of criftes bloud clene torgote. They loke on the Caintes The telps garmetes & lyues of rather lyes whych gious loke men lye on the fayntes, and thes wyle boon the imagion in thep; hertes Capege the fain out Cybe te for werpinge of Coche a garment and onelp. tor loche deades is become fo glorpous in heuen. ye I doo ipkewgle, to thall I be alfo. They fe not the fapth and truft whyche the Cayntes had in chill nether the worde of God, whyche the farntes pleached, nether the entent of the Capus tes, howe that the Capites opd fuch thi ges to tame thep; bodyes and to be an ensample to the worlde, and to teache that fuche thynges are to be despysed whyche the worlde mooft wondreth at and magnyfycth. They fe not also that come landes are co whot that a man ca nether dipnke wyne ner eate flet thers mnether concyder they the complexion of the farates, and a thoufand like thin ges Ce they not. So when they have all led they bodges and broughte them in that cafe, that feace with any reftaura tyue they can recouer they; health agas pne yet had they lever ope then to eats deche why for they think. I have now thys.rr rrr.02.rl.peres eaten no fleme, and have obtenned I doute not by this irme as hee a rowne as the best of the Dula

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Df Subiectes

muld I now loce that: nay I had leun dye, and as Lucrecya had leucr haue hi Uayne of he had not bene to fronge for her then to have loft her gloppe evento had these They ascrybe heuen to then pmagpnacpons and made invenepons and recease it not of the lyberalyte of god, by the meirtes, and deceruings of Chapfte

The Chaib tuall man

The natus tall man.

-Feare is p

he now that is renewed in Chiple kepeth the lawe wythoute anye lawe wipten or compullyon of anye tulet of officer, caue by the ledyinge of the Count onlye but the natural man is entyled, and moved to kepe the lawe carnally with carnall realons and worldipe per fuafpons, as for glorp , honoure'rpches last remedi and bygnyte. But the laste remedye of all when all other faple, is fearc. Beate one & the refte well absterne fol feare as Adoples euer putteth in remes braunce Capenge holl Rone burne. 50 malte thou put eupli from the, and all Afraell hall heare and feare and hall no more doo Co. Af feare helpe not then well god that they be taken out of this lofe.

Apnges de fende the falle auc: toutp of the pope, thereoffice

E kpnges were ordened then, as I before lande, a the lweed put in then handes to take bengeaunce of curile doers, that other might feare, and were not orderned to frahte one againste as nother

Dt bubiectes. Iri. befend the talle autoppte of the pope in punple that verye Inepchatte Bythopes they thynge of only can mynyfter the temperali fwerd fin lapbe theproffee the preachynge of goddes apart... worde laybe aparte, whyche they wyll nether boo not luffre ange man to boo 18 pftopes but flege wythe the temporall fwerdempupare (whyche they have goten out of the ha the kinges be of all pipnces them that wold. The Dutie, ther preachinge of Gotdes worde is hate: owne levo tull and contrarge to them: why. for it aparte: pe is impossible to preache chaste excepte they perfe thou preache agapute Anepchapit that cute theps is to cape them whych with them falle owne offis doctrine and bpolence of tweed enforce ce. to quenche the true doctryne of thaple Binges do and as thou canfic heale no opfeale, ex but waitte cepte thou beginne at the rote euen to on the pos cante thou preache agapute no mpf: pes pleafu chefe, except thou begin at the Bichops re. konges they are but thadowes , barne names, and thenges pole, hauping no: thynge to doo in the worlde, but when oure holye father neadeth thep; helpe. WEhe Pope contrary to at confcience The fug and againste all the boctrine of Lhuste Blynge of which faith my kingdom is not of this the Popc. worlde. Ihn.xbin.hath blurped the ry sht of the emperoure. And by polory of Bythopes the bythopes of almanye and with ros of almant. eupting the electours or chofers of the emperout to money bring to palle that Coche

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to Bainces:

fuche a one is eucr chofen Emperount that is not able to make hys parme

kynge of England and of Fraunce. Then to blynde the loades and the commens, the kyng must calenge has eyeld Ehen must the land betared and every mapay, the treasure borne out of the realme and the lande beggerde. How many a thousande mens lyues hath it

colli

good with the pope, To Boppe the em peroure that he come not at IRome , he Mylane bipngeth the frenche kyng bp to My Bylopes lane, and on the other Crde barngethie of frauce the Menecians. Vf the Menecianscome a cappe of to npe, the Bythops of fraunce muft bipnge in the frenche kpnge, and the mapnte Socheners are called and Cende for to naunce. Moofte come and focre. And for they? labour **L**husten be geneth to come a roce, to another a krnae. cappe of marntenaunce . One is called Defender mooft Chriften kyng another befendet of the 190 of the farth, an other the clocke Cond pes farth the mood holy Ceat. He blaceth also the The Eng armes of other and putteth in the holy lith bot croffe the crowne of thome or the nays les and Co forth. If the Frenche kynge thous. othe fall go to hpe, and crepe by other to Bono: thed of the npe or Raples: the mult oute Engipte bithops. bythops bipage in our kyng. The traft of the bythops is to entytle one kynge worth another realme, De is called kyns ge of Denmarke, and of Englande, the

Ltf. Di Subiertes. coff: And how many an hondied thous Cand poundes hath it carped out of the realmein our remembrauncer Belpbes Da cruel how abhominable an exapte of gathe: and an as rong was therer fuche percip as neuer bominable trigunte fens the worlde began byd. pe entample fuch as was neuer before herde or thou of tylanny ghteon nether amonge Jewes Bare- ubge the feng, Curkes of Dethens fens god cre by theps ated the Sonne to Myne: that a berfte beabts build breake by into the temple of god layth that is to Cape, into the herte and con: Ebuffe. Cerences of men and compell them to The Lars fmeare euerp man what he was worth Dinall. to lende that Quid neuer be papt again Dow many thoulandes fortware them Celucar bow many thou Candes fet the felues about they; abplyte, peartige for feare lefte they foulde be for morne and partly to faue theps credencers hen the Dope hath hys purpole, then is peace made no má woteth how, and our most enrmy is our most frende. Thow because the Emperour is able to obterne his erght: frenche, Englich Menecians and all must bpon bym. D great whose of Babilon how abulethe The whoe the the princes of the world, how droke re of Bas hath the made the with herwine: Bow bilon. hamefull lycences both the gene them, to ble Apchromancie, to holde whos tes, to beuotce them fetues , to breake f.ii. the

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the faythe and promptes that one maketh with another, that the cofessours that deliver to the kinge the cofesson of whom he will, and dispenseth with them even of the very lawe of god whe

Agaynst the po= pes faice power.

Ae. prvi. Christe Laythe butto Weter, putte bu

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che Chufte hym Celfe can not do.

thy fwerde into his the the for all that lave, hande bopon the fwer de, hall perphe with the fwerde, that is who cocuer with oute the commaundemente of the tems potall officer to whome god hath goue the fwerde, lepethe hande on the fwer De to take bengeaunce, the Came befer ucth death in the deade doynge. God byd not put Weter only buder the tem potal Cwerde, but also Chailt hom felfe As it appereth. Bala. itii. Ind Chaple Capth Mat.iii Thus becometh it be to fulfpil al epaltwifnes, that isto fap, al ordinaunces of god. If the hed be then buder the temporall Cwerde, howe can the membres be excepted. If Peter fyn neth in defendynge Chift agaynfte the

Rot Pe ter enely but chaste also was buder the tempotall sweeds

Rich ts improted. tempolali (werde whole auctolite and minifers the Byl Hops then abuted as gayna Chiya as ours do now whe ca excuse our prelates of Cynne which wpt obere no man, nether kynge no; Empe courcepe who can excufe trome Conne . epther the hynges that gyue, cpther 6 bymopes that receaue fuch eremptions contrarge to Godes ordynaunces and

Chilles doctrine?

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Tand Mat.rbu.both Chiff and allo Deter paie tribute, where the meaning of Chuftes queftio to Deter is: pf papin ces take tribute of Araungers only and not of they; chylozen.the vereli oughte I to be fre whych am the Conne of God whole feruautes and mittiffers the are and of whom they have they auctorite get because they nether knew that, nes ther Chifte came to ble that auctorice . but to be our feruaunte a to beare oure burthen & to obepe all ordinauces, both in ryght + wronge for our lakes and to tra:he bs:therfoze fand he to & . Deter Pape for the a me left we offende them Moreover though that Chuft ? Deter (because they were poore) myghte haue escaped, pet wold he not for feare of of fending other & hurting they? colcieccs for he might wel hane geue occalio to the tribute gatherers to have indged a mille both of him a his doctrine:pea a p F.iii Zewes

The popes power.

Jemesmyght happelp haue ben offen Ded therby & have thoughte that it has not be lawfull, for them to have parde tribute to Bethe punces and poolattes Cepeng that he fo great a prophet part not, ye and what other thynge caufethe the lay to lytle to regarde they? princes as that they fe them both dyfpifed and disobered of the spiritualtie. But out prelates with care for none offendings of confciences, and lelle for goddes ale dinaunces, well pape nought: but whe princes muft fraht in our mod holy fa thers quarell a agapuft Chapft. The are they of frift. There allo is none to post that then bath not Comewhat to geue.

Shame lelle iug glars.

Mohen the

Spiritualty

papeth tet

bute.

I Marke here how paft thame our fo le doctours are(as Bocheffer is in hps fermon against Marten Luter ) why the of thys texte of Mathew dyspute that Deter becaule he papt tribute,is great ter the the other apostles, and bath mos re auctoipte and power the thep a was heed to them all, contrarpe to Co manye cleare textes, wher Chilt rebuketh the Capeng: that is an betheneft thrng that one Quide cipme aboue another of bes Epre to be greatter. To be greate in the kyngdom of heanen is to be a feruautt and he that moot humble the hym cells and becometh a Ceruaut to other ( aftit the encaple of Chill I meane and her ap

rliif. ts improted. apolites and not of the pope and hys as politis our Loidmales & bychopes the fame is greatelte in that kyngdome. Te Deter in papeng tribute became grea: tell, how cometh it that they well pape none at all- But to pape tribute is a fi, They ma gne of fubiection bereipe and the caufe ke no con why Chaile paged was because he had Sepence as an houfholde , and for the fame caufe any cupil paped peter alfo. for he had an houfe doynge a hippe & nettes, as p readelt inthe got pell.But let bs go to Daul agapne. CMperfore pe mult neades obepe, not They care to; feare of bengeaunce onli:but alco be to; thep; taufe of colcièce. That is though thou neybours be fo myghty (as now many yeres our as the Bope and Bielates euerge where are) wolfe dos that thou neadest not to obeye the tems eth for the pola'l (werde for feare of vengeaunce: thype pet must thou obepe because of conscies ce. fyill because of thyne owne consci: ence. for though thou be able to relpft pet halt thou neuer haue a good colci: The euell ence, as longe as gods worde, law and enfample ordinaunce ar agaput the. Decondari: of the fpi ly for thy neyghbours consequence. For ritualtye though thosow crafe and byolece thou caufeth mpghtefte elchape and obteyne libertie the lape to of proulege to be free frome all maner beieue p duptes, pet oughtest thou nether to cue thep are of feke for enye fuch thynge, nether pet admytte of accepte , yf it were profered not boude to obeve

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The popes power.

left thy fredom make thy weke brother to grudg, and rebelle in that he Ceth the goo empty & he hom Celfe more laed the parte alfo lapde on hys Mulbers. Seil thou not pfa man fauoure one some more the another or one Ceruaunt more then a nother, how all the refte grube t how loue, peace and bupte is broke? what Chapftenipe loue is in the to the nepghboure warde, when thou canfte fynde in thyne herte to go by and boue emptye by hom all dave longe & Ce hom ouer charged, pe to faul under his buts the s pet wplt not once let to thone had to helpe home Mohat good concience ca there be amonge our Spiritualtie to gas ther Co greate treasure togither a with poter euen procritie of thep; faile lerning to robbe almofte every man of houfe and landes and pet not ther with cotente but with all crafte and wpipmes to purchate fo greate lybertyes and exempeyons from

mhat purs to flater the pun ces that they mape abuce ther a! maner bearing with theps bietherne auctoutie to Cle who Cocuer bes feueth in chuft and to mayn: terne the pope.

There is

no chaiten

Loue in the

I palle ouer worth Cylence how they te ach paptices in every land to labe news exaccyons, and triannpeon they! Cub: tectes more bapipe nether for what put pole they boo it cape 3. God 3 trult mall chortipe desciose thepr jugglenge

fekpnae in Chifte nothpinge but luctet

and hipnge thep: falthed to lighte and lege a medecone to them, to make then

Ccabbes

214 is improued. cabbes breake out Reuerthelelle thps Tage , that they have robbed all reals mes not of gods word only but also of all wealthe, and prosperyte, and haue buten peace out of all landes and with prawe the felues fro al obediece to prin ces & haue Ceparated the Celues fro the lage men, counting them biler then bog gest haue fet bp that greate poole the whose of babilo antichailt of Boe who thei cal pope & haue conspiried agelt at commune welthes & haue made the a Ce ueral kingdome wherin it is lauful bu puny hed to worke all abhomynacyon In cuerye parpth haue thei fpies and in euerpe great mans houle and in euerpe Confellis tauerne and Alchoule. And thosow con fellions byow they all Cecretes, Co that Dielates noman mare open hys moutheto te knowe all buke whatfocuer they doo , but that hemens feere halbe hortige made an heretike In allees and. councels is one of the pe the most part no man and theferulars of the councels are ofthepis. them: but of thepz councell is no man Eue for this cance pape pe tribute that is to wete, for confepences take to thy nepshboure, and for the cause that fos loweth. for they are gods minifters fer upnge for the came purpole. Becaule god wyl to have it, we must obeve. Me doo not loke (pf we have Chiples Cop tite in bs) what is good profptable gloryous

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The Bopcs power

glotious and honozable for vs) nether on our owne wyll, but on gods wyll on nely. Gene to enery mā therfore hys du spectribute to whom tribute belongethe custome to who custome is ducificate to who feare belongeth: honour to whom honoure pertenneth.

T That thou inputite feale the won king of the Curite of god in the and left the bemtpe of the deade duide deceaue the and make the thynke that the laws of god whych is Spirituall were contet and fulfylled with the outward and bo dplp deade it foloweth. Dwe nothpinge to any maibut to love one another. for he that loueth another fulfyllethe the lame, for thefe comaundementes:theu halt not commptte adultery, thou halt not kyll, thou halt not fele thou halte not beare falle wrenelle, thou dait not delpre and lo forth pf ther be any other comaundement ar al captchended or co tepned in this Capeng:love thy neibout therfore is love the fullfyllynge of the lawe. Here halt thou Cufficunt agapul all the Cophpares werkeholp and wall: fiars in the world, so which magnife thep: dedes. The lawe is Cpirituall and requireth the herte, and is never fulfyls led with the beade in the light of God Morth the deade thou fulfplick the law before the worlde and lyuelle thereby, that

Ngaynste Wozbmen.

rlbí is improued. that is thou entoyelt this precet ly fand The vede anopochthe wath and bengeauce, thefulfilleth beeth spunichmet which the law thretthe lawe neth to them that breake it. But beforebefore the god thou kepeft the lawe pf thou loue oworlde. nelp. Rowe what thall make be loue? Merely o hal tayth do. If thou behold fayth ma how much god loueththe in Chuft andketh a ma fto what bengeauce be hath delpueredloue. the for his Cake & of what kingdome he hath made the hepze, then chalt thou fe cause proughe to love thy very enemye mithout refrect ofremard:ether in this wfe or in the lyfe to come, but because that god wyll Co have it & Christe hath deferued it:pea p duldeft feale in thene herte that all thy deades to come, are a bundatly recompended alredy in Chall Chou writ cape hapipe, pf love fulfpil the law the it iustifieth. I Cap that, that wher wyth a ma fulfplieth the law, De careth him tuftified but that which ge ueth hym wherwyth to fulfyll the lawe tultifieth hym. 15 p inftifieng bnderfton Julificing be the forgevenelle of Connes and the fauoure of god. Powe Capeth the texts Rom.r.the ende of the law of the caule wherfore the law was made is Chiple to instific all that beleue. That is, the The office law is gener to better Cynne, to kyll the 01 dutye ce confriences, to dampne oure Deades, to the lawe. bigng to repetatice s to dipue to Chift

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in whom god bath promiled his favore and torgeneneile of ipnnz to all that n pente and confente to the lawe that is good. It thou beleue the promples the Dothe woods trueth tuftifie the, that is. forgeneth the, and receaueth the tofa uoure to; Chaiftes Cake. In a Cuertye wherof and to certpfpe thyne herte, he Cealeth the worth the Courte Cobe.i.and iiii. and.ii. Loun. b. Capth Daul, which gaue ve his Coute in erneft. Dow ofii The fprite rite is geuen be thorowe Christ, reade and the in Rom. bitt. and Gala. iti. and. it. Lot. iti. marde ber Reuerthelelle the fpute and his frutes

tues are the outs

where weth the herte is purpfped, as knowe by farth hope louc, pacience, longe Cuffe ryng and obediece, coude neuer be Cene ward dede wythout outwarde expergence. foly! thou were not brought Cometyme into combraunce, whence God onely coulde Delpuer the , thou Gulbeste neuer Ce thi farth, rea excepte thou foughted Comes tyme agapufte desperation, bell, decth Cynne and powers of thes worlde for thy faythes cake thou muldefte neuer konwe true farth frome a dreame . Gra cepte thy brother now and the offended the, thou coudefte not knowe whether thy love were Godly. for a Curke is not angry, tyll he be hurte and offendid but pethou love hom that doeth the co uellithen is thy love of god, likewife pt

elbii. is improued. the rulers were all wage kende, thou bulbelt not know whether thyne obes Dience were pure of no but and pf thou cant pacientipe obeye cupil rules in all thrnge that is not to the dy Conoure of god and whe thou hurteft not the neps bours, then art thou fure that gods fpi rite workethe in the, and that thy faith is no dreame nor any fals imaginatio. Echerfor counceleth Baull Rom.rit. Duercom recompence to no man eupli. Ind on thyne eni your parte haue peace with all me. Demp wyth reli beloued auenge not your Celfes:but weldoinge gene rowine to the wrath of God. for it is wiptten bengeaunce is mpne and I will rewarde, Capth the Lord, Ther: fore pf thone enempe bongte feade bym If he thurfte, geue bem daynke. for in to dorng thou thait heape coles of frie on hys hede that is thou halte hyndle love in hym ) Be not overcome of eupli (that is let not another mans wychebs nelle make the weked alco) . But ouer: come eupli worth good, that is worth for nelle kyndnelle and all pacience wynne him:eue as god to kyndnelle wone the.

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he lawe was gruen in thun The laws der lpghtenpnge, fpze, Cmoke and the boyce of a trumpet and terroble fraht. Grobi.rr . So that the people quake top feare and fode a Certe

The popes power.

a ferre of Capenge to Bopies. Speak thou to be a we well heare: let not the Lord (peake to bs,left we dye. Po can (if it be awaked and buserfondeth the encanyng)is able to abybe the boput the lawe:excepte the promites of men be by, & bat thunder excepte the rapm of mercy be topned with it , defteored all and bylecth not. The law isaun nelle againft be and tellificth that go abhoreth the fynnes, that is in be am De for oure france fake.

In lyke maner whe god gaue the po ple of Acrati a hynge it thundled and The kying rayned that the people feared fo fon that they cryed to samuell for to play for them, that they thulb not byc.t. Ba ru. As the law is a terrible thong: eum to is the kyng. for he is ordened total he bengeauce and bath a (werde mbis hande and not pecoches feeders. fran hpm therfore and loke on upen as thon wolde te loke on a harpe tweede that hanged ouer thy beed by an here.

Rulars at gods gyft.

Mhy the rulers are euell.

Thedes and gouerners ar ordened of god and areue the gift of god, whetha they begood or bad. Ind whatforuct is bone to bs by the, that doeth god, beit good or bad. If they be eugit why are they cupil- bereip for oure wpheduclis Cake ar thei eucl. Becauce that whe thi were good we wolde not receaue that goodnelle

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is improued. ribitt goodnes of the hande of God and be thankful, fubmitting our felucs to hys lawes and ordinaunces, but abufed the goodnelle of god to oure Cenfuall and beefly luftes. Chertoje boeth god mas he hps (corge of the and turne them to write beeftes contrary to the nature of theprnames & officers, cuen into lpons. beares, fores & buclene Copne to auege him Celfe of oure banaturall & bipno ba kindnes & of our rebellious dicobedies In the.cbi.pfal, thou readeft, he deftros ped the reuers & dived by the Corpnaes of water a turned the frutcfull lande in to barenelle, for the workednelle of the inhabiters therin, when the chribten of Afraell had forgote god in Egipt, god moued the hertes of the Egyptians to hate the and to Subdue the with crafte and wylines. 19 Calme.ciiii.and Deutes ronomion. iii. AB opces reherceth Capena God was angrye with me for your fahes: to that the wrathe of God fell on Mortes for the workednelle of the veos ple and in the Cencond chapter of the Ce conde boke of kynges God was angry with the people and moued Dauid to noumber them when Joab and the os ther lordes wondred why he wolde has ue them numbred and because they fea redled fome eupli chuld folowe, byfuas ded the kyng: pet hyt holps not. God to barde:

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ple.

Euell ru God is angry and whath with vs. It lers are a trinot a greate whathe and vengeaum tygne that that the father and mother Autochangod is an they children, eue they heh and they gre with bloode rot that an hulbande hulde he baken baken de maker by brayed denoting with the father and hulbande hulde he be with the father and hulbande hulde he be with the father and hulbande hulde he will be with the father and hulbande hulde he will be with the father and the father with the father and the fa

bloode ? or that an bufbande bulbe h bukend buto his wife of a maker bu to the Ceruaunte that wayteth on his profete, or that Lordes and Lyngn Quid be triauntes buto there Cubicen and tenauntes why the pape them try bute tolle, cultome and rente laborna and topipage to fpade them in honoun and to mapntepne them in they effatt is not thys a fearfull judgement of gol and a cruell wrath that the very piels tes and theperdes of oure Coules with che were wonte to fede Chaifes floth with Chaptes doctrone and to walk before them in lyupnge there after, and to grue they, lyues for the, to they, co Cample and coifpenge, and to frengh thep; weake farthes, are nowe fo for chaunged that pf they [mell that ened thep: flocke (as they now call them and no lenger Chaile do but once longe of delpre for the true knowledge of Chill they wyll dep hom, burnong hom with fre moote cruelly- Mhat is the cault of the

elie is imploued. of thre and that they also teache falle may the bottene confrange it with less be prelates relye it is the hande of god to avenge ar co wys the wickeones of the that have no loue ked. not fulle buto the trueth of god when it is meached but reiouce in burighteouc nes. As thou mailt fe in the fecon pottle of Baule to the Tellalonpans, where he freaketh of the commenge of antps chute whole comming halbe faith be) by the workinge of Sata wyth allmy= eacles, francs wondles which be but bes and in all deceauable burightcoul nes amonge them that perphe, becaule the tectaued not any love to the trueth to have bene laurd Therfore that God Cende them Gronge Delucyon. to beleue hes. Marke howe God to auenge hpe trueth, cenneth to the buthankful falce boctepne and falle mpracles to cofpime them to harben the hertes in the falle. wave, that afterwarde it hall not be pollyble for them to admitie the trueth Is thou Cerft in Gro. vil. and. vili. howe god fuffred faile miracles to be hewed in the lyght of 19 harao to harden hys herte, that he thuid not beleue of trueth for in as moch as hys Coceraes turned they rodes into Cerpetes, turned wa ter into bloud, a made frogges by they? inchautmet, co thought he that moles ded all has meracles by the came craft Ø.i. and

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The popes power. and not by the power of God, Ind a bode therfore in bubelefe and perphi

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Let be recease al thynges of god whether it be good or badde:let be his ble oure Celues buder hys myghtye han de and fubmitte oure felues buto live nurtoure and chaftlinge and not with drawe oure felues from hips correction (reade the Bebre.the. rii. chapter. for thy confert and let be not take the fafeby the ende of teke to avenge our fele ues one has rodde which is the euglen lers. The cholde as longe as he fekethe to avenge him Celfe byon the robe bath an cupil heete. For he thinketh not that the correction is ryghte or that he hath deferued hit, nether repenteth, but reion fed in his wickednes,

And to longe that he never be wyth. out a roode: pee Co longe hall the roode be made Marper & Marper. It he know ledge hys faute and take the correction thekely and even holle the rodde tames de hom felle woth the lerning and nucs toure of bys father and mother, then is the todde taken awaye and brente.

Chopf we retpite euel rulers Cekpng to Cet oure Celues at Ipbertye, we hall no daute bipinge oure Celues into more cruelt bondage & wrappe oure Celues in moth moze mytery and wzecchednes-

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is improued. for pf the heades ouercome, then laye thei more weighte on they? backes and make theps pocke forer and the them hoster, Ifthey ouercome they; eupli rulers the make they a wave for a more cruel nació or for Come treaunt of theps owne nació which hath no righte bnto the trowne. If we Cubmitte our Celues onto the chaftifynge of god and mekely knowledge oure frames for whyche we ar froged, t hyffe the robbe, and amebe surelyuyng: the wil god take the rodde ewaye that is, he woll geue the rulers abetter herte. Da pf they cotinue their malyce sperfecute pou for well dopings sheraule pe put poure truft in god then milgod Deleuer you out of they; tyrang for typs truethes take. It is in the came dod nowe that was in the olde tyme = delivered the fathers and the prophets. the apolities, and other holpe Capates. and whatfouer, he sware to them he hath fwome to bs. And as he delivered them oute of all temptacpon cobjaunce God is als and aduerlyte, because they consented waye one and fubmytted them celues vato hys all way will and trucked in his goodnes and true all trueth even to well he doo bs yf we do wages bkwoce. Chopen Co euer the chyldren of Icra and exclus afel from the wave whych : God com= deth no

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by buder one expaunte or another, he some as they came to the knowledge of them selves, and repented cryenge in mercy a lenguage buto the trueth of his promungles he sede one to delique them as the histories of the byble make man

even.

Ta Chapiten man in respecte of God ts but a pactoue thonge, a thonge that Suffereth only and docth nought as the Syche in respecte of the Surgen or phil evon doth but luffet only. The furaen Raunceth and cutteth oute the oced fich Merchethe the moundes, thauftethem burneth loweth or Apchethe and leveth to corfres to browe oute f coleupcion, and late of al layeth to be ting pladders and maketh whole The phisicion lykewyle geneth purgacyons and dipnkes to dipute oute the dyfealt and then with restauratiues brings helth. Aow pf the cycke recyc the rain the Gerchynge veron, and Co forthe bu eth he not resple hys owne helthe,am is cause of his owne peethe. So litte wolc is it of be, of we relift enel rules which ar the roods & Croige wherwill god chaltileth be the intrumétes wha with god therebeth oure woundes and bytter dipnkes to dipue oute the fynn and to make it appere, and cosfres to diame oute by the rotes the cose of the post

Euell ru lars are wholesom medicynes

u. is improued. port of the foule that freteth inwarde. A Chuften man therfoje receauethe all & chiften thruge of the hande of god bothe good man reces and bad, both fwete, and fower, botheaucth. with and wo. If anye person doo me good. whether it be father mother and to forth, that receaue ] of god, and to god geue thankes. For he gaue where mpth, and gaue a commaundemente, and moued his herte to to bo. Abuerfite alfo receaue 3 of the hande or god as an whollome medpepne, thoughe it be Comewhat bytter Temptacyon end ad Dow pros uctive doo bothe hyll Cynne and allofytable ab buer it. for thoughe. a Chuften man uerlite is knoweth cuery thrnge how to frue pet is the fleth to weake, that he can neuce take by hys crolle him felfe to hyll and mottpfp the fleth he must have another to leve it on hys backe. In manye also linne leveth hydde within and feffereth and rotteth enwarde and is not fene: so that they thy nke how they are good and perfecte and kepe the lawe, Is the younge man. Mat.rir. fapbe he had ob laucd all of a chylde, and per lyed fall lye in hys herte, as the texte folowpage well berlareth when al is at peace and noman troublethe, vs we thynke that weare pacpente and loue our nepgh: bours as our felues: but let oure nepgh 65.III. boute

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The popes power. boure hurte be in worde or Deabe and the fynde we it other wyle. Then fume we and rage and fet bp the builtels and bende, oure Celues to take bengeaunch Ve we loued the godly loue for chiples kyndnes lake, we thuide delyze no ben geaunce, but pitie hpm, and belpjego to forgeue amende hom knowpinge md that no flethe can doo other wple then Conne, excepte that God preferue hom, whou welt cape what good docth fuch perfecuepo, tprannpto the righteous first it maketh the feale the workings of Godes Cplite in them and that then farth is bufarned . Secondarily I far that no man is to greate a finner, of he repente and beleue, but that he is rygh: teous in Chailte, and in the promples! pet pf thou loke on the flefth and to the lawe there is no man fo perfecte that is not founde a Conner.

Mot anye man to pure, that hath not commhat to be pet purged. The thall fuffice at thes time as concerning

obebyence.



Crause that god excluded no degre from hys mercy. But who socuer repenteth and beleveth hys promps sea (of what so ever degre he be of ) the sa

Deade and Then Eume uffels and ageaunce 2 chaptes ze no ben espregod page md opse then erue hom octh Cuch ghteous workinge hat then cly a cay ter, pf he is rygh: complesi nd to the cte that trat bath . The cerning god ets tre from set who eth and

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ence of them that are under power and
rule, even so wyll I wyth Goddes hels
pe (as my dutye is ) declare howe
the rulers which God hal boch
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theis moue not your chyldren to wrath: but brynge them by in the nurtoure and informas cion of the lorde. Ephe vi. and Lollof.iii. fasthers rate not youre chyldren, lest they be of desperate myns de, that is lest thou discorage them. for where the fathers and mothers ar wey warde hastye and churlysh, ever brausings and chidings: ther ar the chyldren anone discoraged and hertiesse and aps

thyngearpght.

The right brenginge bp of chylbren.

Bipnge them to in the nurtoute and informacyon of the lorde. Seache the to knowe Chill a feet gods ordinant ce before them layenge: sonne or daugh ter god hath created the and made the thorow by thy father and mother, and at his commaundemente have we so longe thus kyndly brought the by and kepte the from all perels he hathe commaunded

te for nothunge nether can they bo any

Df an halband, liff sunded the alfo to obeye be favenge: hylbe obere thy father and mother. Vi thou mekelye abere , to thait thou grome both in the fauourcof god and man and knowledge of our Lord chrifte Vithou wpit not obere vs at hys com maundemente: then are we charged to correcte the , yee and pf thou repente not and a mende thy Celfe, God wall lep the by hys offecers or punyth the euer: laftingip.

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Aurtoure them not wordlye ? wyth The Des worldly wyfoome farenge: thou mait aructyon come to honoure, dygnyte, promotyen a marynge and epches , thou halt be better them of chyloge. foch and Coche, thou halt haue .m, ot. in, benefptes and be a greate Doctous teo; a bythope and haue fo manye men waytynge on the and do nothynge but hanke and hunte and lyue at pleafure, thou halt not nebe to fwete, to labour et of to take any payne for thy lyuinge and to forth, fyllynge them full of prys dedyldayne and ambicyon and corrup tinge they; myndes with worldly pers fuelpons. Let the fathers and mothers marke how they them celues were or C= poled at all ages, and by experience of they owne inframptes helpe they chil den and kepe them from occaspons,

Let them teache theyz chyldzen to are mariages of their fathers and mothers

And

Df an hulband

And let theprelders proupde mariane for them in feafon : teachynge them al-Lo to knowe that the is not his wife which the Conne taketh, not be ber but bande which the daughter taketh with out the concente and good wpl of then elders or them that have auctoryte our them, Vether: frendes will not mare them, then are they not to blame of the marpe them felues . Let not the fathers and mothers all wapes take the bitte moofte of auctortpe of thepr children, but at a tyme luffre with them and be are they weakenelles es Chailt Doethe oures. Seke chaifte in pour chyldrenin your woues, Ceruauntes and Cubicitis father, mother, tonne, doughter, may fer, Ceruaunte, konge and Cubiecte, be In thirste names in the worldly regymente chill we are al one thinge, none better then another, all brethren and mufte all feke chift and our brothers profpte in chipft. Ind he that hath the knowlege whether he be Lorde or kynge, is bouns de to Cubmitte hom Celfe and Ceruc hys brethere and to geue hom felfe for them to wynn them to chapfte.

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## The offyce of an hulband

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Of an hulband



Michandes loue youre wyues, as Lhuite losued the cogregacyo, a gauc him telf fout to lactify it and clenfe to Men ought to loue theyr wives as they?

owne bodges. for this caufe that aman leaue father and mother and mal tontis mue with his wyfe and halbe made bo the one fleth. Se p enery one of you los ue hys wyfe euen as hys owne hodre: All thys Carth Baul Cphe. v, and Col. mihetapth, hulbandes loue pour top: 992 ough ues and be not bitter to them, and per te to rule ter.i.petr.iii.Capth me dwell wyth your they? wps wyues accordinge to knowlege that is ues by accordinge to the bocterne of chapite gods wors geninge reverence to the wife, as to the De, weaker bellel (that is, helpe her to bea rehylinfirmptes) and as to them that Mbhy the ar heptes alco of the grace of lpfe, that man is your prayers be not let. In many thyn: Atonger ges god hath made the men Aronger then the then the wemen, not to rage bpon the women. and to be typauntes to them but to het: pe them to beare thep; weakenes, curtys therfore to them and wone them to chaift and ouercome them wyth hind nes, that of love they maye obeye the ordynaunce that God hath made betwe ne man and wyfe.

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## The offpce of a Matter

and howe he ought



Aull Ephe. bi. Capeth, pe masters do even the lame thynges to them that is be master after the example and doctrine of chips as he befor taught their

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uautes to obeye to they? malters as to challe (puttynge awaye thretnynges) that is, gene them fayre wordes and exporte the kyndlye to doo they? dutye ye nourtoure them as thyne owne fonnes

Ceruant to fe in chile a caufe why they ought los know crist upngly to obeye and rememble (faythe a street chi he) that your mayster also is in heuen. Des docter Rether is there anye respecte of persone deale fons with hym, that is, he is indifferent with hym te a not perchall, as great in his syght is a servaunt as a master. And Lollos.

in. Capeth he, ye mayllers do to your fer uauntes that whych is infe and equall remembrynge that ye also have a marker in heuen. Gene your cernauntes kynde worde fode, rayment and terms ge. He not bytter to them, rayle not on them gene them no cruell counternaunce: but accordings to the ensample and

ple and doctryne of chile, deale with them.

And when they laboure Coze cherishe them agains. Mohen ye correct them Do all let gods worde be by and do it with Co thinge the good maner that they maye se how with gods that ye do it to amende them only, and worde.. to biging them to the wave which god bydoth by walke in, and not to aneng your selves of to wreke your malice on them. If at a time thorow halfings recompense it a nother wave and pardon the

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Et Christen landlordes be totent with they, ret told customes not relig the rente of tynes and bringings by news custo mes to opprelle they, te-

nautes:nether lettynge-ii.03.iii.tenann tries but one man. Let the not take in thep: comunes nether makeparkes not pallours of hole parithes. For god gas ue h erth to me to inhabyte and not to God gang thepe and wylde deer. Be as fathers to the erth to Pour tenauntes: ye but the, as thiple men.

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The dutye

was to bs, and them to them all lout. and hyndnes. Mhatlocuer bulpnes is amonge them, be not parchall fauerine one mote the another. The coplayintes quarcis and fryfe that are amongethe counte or leales of Cycke people and as a mercyfull phylycyon heale them with wyldome and good councel 15e pityful and tender herted to them, and let not one of thy tenautes teare out anothers throte but judge thep; caules indifferet lye and compell them to make thep; bp. ches hedges gates, and wapes. euen for Coche cautes were pee made landloides, and forfoche caufes paper men rentat the begininge. for peloche an order were not one bulde leve anos ther and all fulde go to wafte. Vf thy tenaunte chall laboure and tople all the pere to pape the thp rente and when he bath bestomed at his laboure, his neigh boures cattel hall deuoure hps frutes, how tedpous and bytter thulde his life ber to therefore that he do pour dutyes agapus and Cuffre no man to doo them wionge, faue the hynge onlye. If he be wrong the mult they abyde gods judge wolod to have

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The dutye of kynges. and officers.

of hynges etc. Ivi. Et kynges (pf they had

tener be Chille in dede then so to be called gene them selves all together to the wealth of theyr realmes after p ensample

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of chill:remembignge that p people ar gods i not there is be ar chilles enhert tauce, i pollellyon, boughte with his bloude. The molte delpyled perlon in his realme is the kinges brother and felowe membre with him and equals with him in the kingdome of god and of Christe. Let him therefore not thinke him telfe to good to do them feruice nether leke any other things in themse then a father leketh in his children yee then Christe fought in bs.

E Though that the hynge in the tem potall regymente be in the rowme of God, and representeth God hym selfe and is wythout all comparys on better then hys subjectes: yet lette hym putte of that and become a brothere, boynge and leuynge budone all thynges in est pecte of the commune wealth that al me maye so that he seketh nothers, but profyt of hys subjectes.

Mohen a cause that requireth erescucion is brought before hym the onlye let hym take the person of god on hym.

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Then let hom knowe no creature in hear all mopfferently , whether it he Braunger or one of hys owne traime and the fmall as well as the great an sudge enghicoufly for the sudgements the lordes Deu.t. In tyme of judgeme he is no myniter in payingdo of this he preacheth no golpell, but the harm law of bengeaunce. Let bym take the holy sudges of the olde tellamente for an crample and namely ABoles whith in erecutynge the law was mercilelle otherwple more then a mother to the neuce avenginge ly sow Be wionges, but fuffringe all thinge bearinge euer mans weakenes, teachinge, warnpigt exholtpinge and euer caringe fol them and to tenderly loued them that he bes fried god ether to forgyue them of to damne bym wyth them.

Judges

Moces

they have put of the person of a ingerection to the person of a ingerection to the people and helps, that they come not at gods indugement: but the causes that ar brought to them when they sylven gods stede, let the indge, and condition the trespaler under lawfull wythes see and not breake up into the conserction of men after the exsample of an eicheistes disciples, and compet them to there to softwere them selves by the all of hys

of konges. tbil. myghty god and by the holye gofpell of Ø tyzeny hps mercyfull promptes or to teltyfpe to coupell igend them Celues which obhomnació a man to our prelates lerned of Capphas Mat. accufe mbi. faiege to chatt, Jabiure or charge hym Celfe. the in the name of the lyupnge god that thou tell be whether thou be chapt the Dur paela come of god let that whiche is Cecret to tes lerned god only, wherof no profe can be made ot Lais not lawfull wrinelle brought abroe to phas, the cominge of the losd whych hal ope Secret fin all fecretes. If anye malpce backe forth, nes pertep that let them sudge onlye. For forther ne to god autorite hath god not geuen them to puniche Moiles Deut. Phil. warneth judges and oven tokepe them bpzyghte, and to loke on Connes to no mans person, that they preferre not the kynge. the hre before the lowe the great before the smalle, the rpche before the pape, hys acquarntaunce frembe, kynfman, control man, or one of the owne nacy: on before a ftraunger, a frende or alien peeds one of theps owne farthe before in infedell, but that they doke on the cause onlye to sudge in dyfferently. For the rowme that they ar in and the laws that they execut: are gods, whyche as he hath made all and is God of al and all are hys connes, even to is he judge ouer all, and well have, all judged by hyslame indufferentlye and to have the traft of hys lawe, and wyl anenga the 1).i. m208@

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wiong bone to the turke of fatelo. fa shough thei be not buber the euctlatte teltament of god in chaft as few ofbi which ar called chaiken be( + eue nom then to whom god hath his promites powsed his Corpte into theps herteste beleue them. a thosow faith grauen lul en they, hertes to fulfil the law of low pet ar they buder the testamente ofth law natural which is the lawes of au epe lade made for the come wealth the and to; peace & butte that one may lyu by another In wyth lawes the infr dels(yf they kepe them) have promite of worldly thiges moholoeuer therfor hindjeth a bery infidell from the right of that lawe Cinneth agent god sof hom wil god be avenged Moreover Mola warneth the that they receue no gifts remardes or bipbes.

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for those two pointes fauetings of one person moare then another, and receasing rewardes perserte al right and equite and is the only petiteness

all judges.

Tand the kynges warneth fethal they have not to many wynes lest they hertes turne awayers that thei readed way in the law of god to lerne to feat hym, leste they; hertes be lyfe by about they; brethern. My hyche two poyntes, wemen, and pipoe the despyfynged they!

of bynges. Phill hey fubiccies , whych at in bery bead 6. fq bept owne brethten ar & come pettilece rialli fall punces Beabe the ftones & Ce. Of be The direffes, barige arauntes, cons nom tables and Cuche lyke offycers may let nifeet oman, that hurtethe hys nepghboure ctesto tape, but that they bignge them before en lui he subges excepte they in o meanetime f lout gre with they? nerghbours and make ofthe hem amendes. of cue TLet kinges befende they? Cubiectes th the tom the wronges of other nacpos, but p lyut bithe no quarels for every tryfpi no let Infr: ot our most holye father make the no miles more to dronken with bayne names in Mayne erfore appen of maintenaunce + lpke bables, righte sit wer popetry for childre, to begger £ brm heir realmes and to murther they; peo Bolcs le for defending of oure holpe fathers giftes gianny If a lawful peace that ftoocth with gods word be made betwee prin etinge eand pynceane the name of god ta- peace and , and en to recoide, and the bodge of oure right aupour broken betwene them, bpo the trueth and nceof ond which they have made that peace all house ponde can oure holye father not dels e that ence with netheer lowfe it with al the they eyes he hath no verely chailte can not anc el peake it . for he cam not to breake the e feat awe but to fulfpl it Mat. b. bout I Teanpe man have broken the laws ntes, sa good ordynaunce and repent and geof D.ii. theri come

names

The holy father lowfeth buite truce The dutge

tome to the ryghte wave agayne, hat hath Chile power to forgene hymin tence to breake the law can be not gon much less can has disciples and here

Mohat the keyes are and why they are co

called,

much leffe can hys disciples and butter (as they call the Celues ) do it. The bis pes where of they to greatly bolte thm Celues ar no carnall thonges butfpin tuall and nothringe elfe faue knowlen of the law and of the promples of gol pell.pfany man for lacke of Couring fealing defpre auctorite of men let him reade the olde doctours. If any man h Type auctorite of Ceripture Chrift Capil (Luke, xi. Mo be to you lawers form have taken awaye the keye of know lege ye enter not in your Celues and the that come in pe forbydde: that is , the hadde blynded the Scrypture whole knowledge (as it were a kepe) lettethin

The keies ar promy: Led.

The keies at paybe.

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to god, wyth glotes and traditions. In hewyle fyndeste thou. Math. exii. In Heter answered in the name of all, white promyled bym the keyes in the persone of all. Math. di. And in the profession of Johan he payed them saieng recease the holye goose whosewer synness remytte they are remytted or forgesin and whosewer synnes ye retayne the are retayned or holden. Myth prochynge the promyses sowe they as many as repente and beleve. And for that John sayeth recease the holy gos. In

ers wyt the Ceri is wipt Cuffer a ape. Ind on of Ca ame amo thelaw page of nd are Ca e bepes lought t f them Ce nces Co th ertes an her apost lought th iomples! fed euer eins Ch es and pe oly gooft o you and hat are a lam soto ctes full eseviftles

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lit. of kynges. his last chapter faith then opened he my myttes.that they might biberfta the Couptures and fayo to thethus is wipte. and thus it behoued Chaift. fuffer and to ryle agayne the thirde Repentalis on oflynnes thuld be preached in his geuenes ame among all nacions. At preaching come ey the law repente men and at the prea preachyug linge of the promptes do they beleue mate laupd Peter. Act.ii.practpled Deter pra re hepes and by preachynge the lawe cifed hys lought the people into the knowledge fthem felues and bounde thep; cofeps mesto that they were pricked in they s ertes and fayo to peter and to the o her apostles, what hall we bor Then jought they forth the keye of the fines iomples Capeng repente and be Bap= pled everye one of you in the name of eins Chiple for the remy Cion of Cynses and ye hall recease the gifte of the oly good. For the promple was made byou and to your chylogen and to all hat are a farte even as manye as the loide hal cal. Of like encamples is the ites full and peters eppftles + 19au sepisties and all the Cortpture, nether The pope ath oure holy father any other aucto: ite of Chipite or by the reason of hys policesson peter the to preache Gods 101d. As Chill compareth the bader D.iii. Condyng &

The duty, to preache fronding of Corpture to a keye to com parety he it to a nette aad to leuen, and gods wor De oneip.

to many other thunges for certe proper epes. I meruell thertoze that they bolle not them Celues of thep; nete and leuen as well as of they, kepes, for they are al onethonge. Bur as chailt boddeth be beware of the leuen of the pharples fo beware of thep; couterfeted kepes and of thep; faile nette which are thep; tra Ditions and ceremonies thep; pourply and falle doctrone wher to they keche not foules to chante, but auctorpte, and

tiches to them felues,

ayth the Bope.

Bot with Thet crifte kinges therfore kepe they? experitibe tayth and trueth and all laufull promy Ces and bondes not one wyth another onlye, but even with the turke of what Coence infidell it be. for foit is ryghte before god as the Ceriptures a cramples of the bible testifpe. In holocuer bowe an vnlawful vow promile a vnlawful promise swere an bulawful oth fineth Unlawful agent god and ought therfore to break wowes of it. De nedeth not to fue to Rome for a othes are lycence. For he hath gods worde, and men coins not a lycence onlye: but alfo a commans maunhed dement to breake it. Thei therfore that to breache ar Cworne to be true to Cardinals and bythopes, that is to Cape faile to gob, the kyng a the realme may breake their othes lawfull to out grudge of cofciece

by the spnge and b and re Let Cubiec the de thep? t of lar erpert Arus t de abli Caue by ken th and ap of god isnot tii.to t to by Di of the e made n Ao ma plome kyngdo can Cer

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of kinger. EF. by the auctoute of gods werde In mas honge the they Councd, but in repeting and breaking the they pleafe god hily and receaue forgeuenes in chipft.

Let hynges take thep; Dutpe of theps Subtectes and that, that is necellary to the defece of the realme. Let them ruje thep; realmes the felues with the belpe of lay me that ar lage, wyle, lerned and experte. Is it not a Dame, and a mons trus theng that no ma hulde be founs de able to gouerne a worldipe kingdoe Caue by hopes : prelates p haue forca: 15 phopes ken the world ar take out of the world and appoprised to preach the kyingdos of god Chipfle fateth that hys kyndoe is not of this world John, rbiti, Luke fil.to the younge man that decired hym to bydde hys brother to geue hym part of the enherptaunce, he answered who made me judge of adeuider among you Beholde No man that layeth hys hande to the the face plowe and loketh backs is apte, for the of the pos apagdome of heuen. Luke.ix, Ro man pe and of can ferue two mafters but he muft def= the bpt pretheone Mat. bi.

To preach gods worbe is to mothe this glaffe forhalte a man. Ind to minister a tems posali hyngdome is to much for halfe a ma aifo. Ether other requireth an hole man. Dne therfore ca not well do both . he pauegeth hym Celfe on euery tryfel

lill.

Gops in

The Dutpe:

is not mete to preache the parpence of chyile, howe that a man oughte to for geneand to luffre all thonges, the that is overwelmed with all maner riches a doth but Ceke more dayly sis not mete to preache pouertye. De that wil obave no man is not mete to preache how we Bught to obepe al men. Deter fapth act bi. It is not mete that we fulbe leaue the word of god and ferue at the tables Paul Caith.t.cor.ir. God Cent me but to preach a terrible Capeng beterly for Do pes cardinals and Bichops. If he had Caid wo be to me pf I fight not a moue princes to watte, or pf 3 encreale not Beters pa &. Deters patrimonpe (as they call it ) hadde byune a more cafpe fagenge for

erpmony

them.

Chill forbyddeth hys dyfcyples and The 100: pes aucto that oft (as thou mailt fe Mat poilis. rite is uns rr. Mar.ir.and.p. Luke.ir.and .rrii.eue at his lake Supper not onlye to clyme proued. aboue lordes, kynges and Emperoures in wordine rule, but also to exalte them felues one about another in the kyngs dome of god. But in vapne for the Dove wolde not heare it thoughe he had communded it ten thousande times gods worde fulbe rule onire, and not Bythopes bythopes becrees, or the Bopes pleas

baue capti cure That oughte they to preache purcipe, and Copyrtualize and to falcy theys

factyon they i yues there after i with words all culample of godly lyuyuge and ion- with their ge luftring, to diame all to chill, i notowne des to expounde the scriptures carnalli and cres worldly, sayenge: God spake thys to peter and I am hys succelloure, thereo is the auctorate is mone only: and the bipuge in the triannue of they; flechly westome, in presenta maioris cellat potedas minoris, that is in the presens of the greater the ielle hath no power There is no biother hed where soche philosophy is taught.

Deh philosophi, and so to ab Rochester such the free peures, and to mor ke with Gods worde, is after the maner of the Bihop of Rochesters dyuinite, for he in hys sermon of the condemnacyon of Marten Luther pro ueth by a shadowe of the olde testamen Moles. te, that is by Moyles and Baron that Sathan and Intichaiste oure most hop ly father the Pope is Chapter by care and hed of Chaises congregacion.

Moyles (fayth he lignifieth Lhiple and Naron the Pope. And pet the pille but the Bebines proueth that the hye piele of the olde lawe lygnyfieth Lhis le, and hys offeringe and hys goynge in once in the pere in to the inner temple lygnifieth offeringe where with Chiple offered hym leife, and chillen goinge

The dutpe, goinge in buto the father to be arreuet laftynge mediator or intercellor for bs. BeuerthelellelRochefter proucth the co trary by a hadowe:bi a hadowe bere ly. for in hadowes they walke with out all hame & the leght well they not come at but enforce to ftoppe & quenche it worth all craft and falched , left they? They wal abhominable ugelinge hulde be fene Ve any man loke in the lyght of the ne we teftamente, he fall clerely le that, that hadowe may not be co bnderftod Tanderliode therfore that one thing an the feriptur tepzefenteth Divers this acs. A Cerpente figureth Chufte in one place and the deuell in another . Ind a tyon doeth lykewyle. Chufte by Teuen Cyanifieth Gods moide in one place. in another fignifieth theirbi the tradici one of the phareles which fowsed and Maron is altered Beds worde, for they? auauns euery truetage. Row Moyles berely in the laybe pleacher. place repretenteth chaift, a daro which was not pet bre preft,reprefenteth,not Deter only or his fuccessoure, as my lor De of rochefter wolde haue'tt (for peter was to tytle to beare Chuites meflage buto all the worlde but lignificth ques ep disciple of chaise, a eucry true pleas eher of gods worde. For Moles put in Haros mouth, what he fulde cape, and Baro was Moifes prophete, & Cpeake, meth

ke in has

Bowes.

Thue 12 bs. the ca e bere mpth ep not enche theps cene the ne that. erliad thing s thus s one Ind a Teuers ace. # rabici D and Launs Capbe which b.not np los peter Clage EUL2 Dieas ut in e,and ake, meth

of kynges.etc. not hys owne mellage (as the popeand Bychops boo but that, whych Moiles had receaued of Bod, and beliuered bu to hom. Brod, Hiti, t alfo. bit. So ought enery preacher to preache Gods worde purely, and nether to adde not mpnife & true mellenger muß boo bis mellage truly and tage nether more not telle the be is commaunded . Maron when he is Maron tes hpe pielte, and offereth and purgeth p pielenteth people ofthep; worldly Cynne, whych Chiles they had fallen in twychinge buclenipe thringes, and in eating meates forbibe (as we Cinne in handeling the chalice s the alterito s are purged worth the Boc mops blelling)repreteteth chrift, which purgeth be from all Conne in the Lighte of God, as the pille buto the Bebrues maketh mencion. Mohen Moyles was gone. Up in to the mounte and Zaron left belynde and made the golden calfe there Baron reprecenteth all falle pres achers, and namely oure mos holpe fas ther the Bope, which in lpke maner ma keth be beleue in a bulle, as the Bithos pe of Bochefter futwel allegeth the pla ce in hys Cermon.

Tyf the Pope Lignified by Baron, Baron and Chiffe by Moles, why is not the deth no Pope as well contente with Chipfes things to lawes and doctrine, as Baron was Moles with Moles, Mohat is the cause that laws.

out

The dutye,

our bythopes preach the pope and not Thull, Coping the apolities preached not Deter but Chufte: Daule.u-Counthe. un. Capth of hym Celfe sof bys felower apolies: we preach not our Celues, but Chufte Jefus the Loide : and preache oure felues your feruauntes to: Jefus fles prea fake. Ind.i. Corin.iii. Let no man reiop Ce in men. for all thynges are poures, whether it be Baule, oz Apollo, oz 19e ter: whether it be the worlde, or lyfe or Deeth, whether they be prefent thungs or thynges to come:all are poures and pe are Chuftes, and Chuft is gods be Leueth oute, pe are Beters, or pe are the Dopes, and in the chapter folowrage he Capth. Let men thus wyle efteme bs euen the minifters of Chifte.sc. And.if Countheorum.ri. Baule was gelous ouer hys Countheans, becaufe they fel from Chrifte, to whom he had marped them, and cleave buto the auctorpte of men for euen then falle Dophetes Lought auctorite in the name of the bre Apolies) I am Capth he geloufe ouer you with godly geloufy. for 3 cupled pouto one man , to make you a chafte birgen to Chill:but I feare left as the Cerpent deceaued Eue thorowe hys to= teltpe enen fo your wyttes buld be cot supte frome the fpnglenelle that is in Chrifte. and it folometh: It he that' co meth

The apos ched not 13 eter But chapa

of hynges. Iriil. meth to you preached a nother Jefus, or pf he receaue another Cpirite or anos ther Golpell.then myghte pe well haus be contente, that is, pe myght haue wel suffered hym to have auctorytie aboue me. But I Cuppole (lagthe he)that I was not behynde the the Apolles mea upng in preaching Jetus and his gots pell, and inministrying the Cpiet. And in the Capde, ri. Chapter he proueth by the doctrone of Chipte, that he is greatter then the type apolles. for chaple Capely. to be great in the kyngdome of God is to do Cervice, and take payne for other, Daules apon whych rule, Daul Disputeth fag is greater enge:pf they be the ministres of Chailt then the Jam moje. In labours moje abundat hie apo in arpes aboue meacure, in papto mos ales. re plentuolly, in deeth oft , and fo forth If paule preached Chufte more then paule is Beter and Cuffered moze for hys cous greater gregation, then is he greater then pe the peter. ter by the tell pmonye of Lhigh. And in the.xii.he Capth. In nothping was I in= paul pro= ferior buto the hye apolites. Thoughe ued hys a I be nothyng, pet the tokens of an apo polichrep fle were wrought among you wyth all with preas patience, wyth Cygnes, and wonders, thing aud and myghthe bedes. Do proued he hes Cufferinge auctorite and not wyth a bulle fro pe The byl's ter fealed with coldeleed, other with padowes of the olde testamente fairlye exponded

hops and

The dutye

etpounded. Mose ouer the Apolites nethere apoftethe were fent mmedpatige of Chufte, and of Chaile receaued they they auctoute De myth bulles and as paul bolteth hym Celfe euery where mademes Chrifte (fayth he) Cent me to preache the The 190: Golpell.i. Loj.i. Ind I receaued of the fles were lorde that which I belyuered bnto you re Cent of i. Count. ri. and Bala. i. I certifre you chapte the bacthien that the Golpell whyche was like auctos preached of me, was not after the mas ner of men (that is to wete carnall or wete. detip)nether receaued Tit of man,nes ther was it taught me : but I receaned it by the revelacyon of Jelus Chailte, and Galth.it.. be that was myghtye in Deter in the Apoltelinep ouer the cyls cumcifion, was myghty in me amonge the gentiles. Ind.t.to Etmothye.t. IRes belt thou lyke wyle And John.rr. Chi Re Cent them forth indifferently, and ga me them lyke power, Is my father Cent me (Capth he) Co Cende I pou: that is to preach and to Cuffre , as I have bown, and not to conquere empyres, and king bomes, to subdue all temperal power under you with dicayled proceplye. De gaue them the holy goode to bynde and lowce indifferentpe, as thou Leple: and afterwarde be Cente forthe Baull with like auctorite, as thou feif in the Actes. And in the laft of Wathew Caith he all power is genen me in henen e in

erth

Iziill of hynges. etth, goo therfore and, teach al nacions baptifing them in the name of the fas ther and of the Conne and of the holps gooft, teachinge them to obferue what to eucr I commaunded you: Che aucs toppte that Chapfte gaue them was to Che ane: preach, pet not what they wold imagen toute that but what he had commaunded. Los chrifte gas farth he. I am with you all waves, ue was to euen bnto p ende of the world. he Capo preach not I goo mp wage, and loo here is Chiftes Beter in my ftebe: But Cende them eue worde. ry man to a fondy contrep, whether fo euer the Cpirite carped them.and wente with the hym Celfe. And as he wlought with Beter where he wete, fo wroughs he with the other where theiwente, ad Daul bolteth of hym Celfe bnto the Ba lathiens. Sepnge nowe that we haus Chiftes Docteyne, and chaiftes holy pro mples, and Cepnge that Chaife is euce pietente worth vs hos owne felfe, howe cometh it that Chill mape not rapgne immedpative ouer bs, as well as the pope whyche cometh neuer at bs. Se enge also that the office of an Apollie is to preach onlye, howe can the Dope talenge weth reghte, ange auctorete where he preachethe note Dom co= methe it alfo, that Rochefter well not let be be called one congregacyon be the reason of one Chiefte one

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The dutre

one fpapte, one Gofpell, one fayth one hope, a one baptym, as well as because

of one poper

I Nt any naturall belt with his world the miloo friue, that one is greater the a nother, hecaufe that coaregatios one is fent of a nother as me fe in the Acts I antwere that Weter Cent toma, but was cent hom felf, and Thi mas fent s Daul. aplas and Barnabas mare fet nom he it luch maner ledynges ar noe molibly as plinces fende their Ambala Dours, no not as freres fend they tymp ters to gather ther bretherhebes which mult ohere whether they wil or wil not Dere all thinge is fre t wyllyngly. Ind the holy good bungeth them to gether: which maketh thep; willes fre and reas dy to heltow them felues bud they nei bours profpt. And they that come, offer them felues, and all they have of can bo to Ceruethe Lorde. and thepr bretherne, And everye man, as he is founde apte and mete to Cerue his nerhoure, Co is he Cente or put in offices

Ind of the holye gooke are they sente, with the consete of they; brethen and with thep; owns consent also. Ind Gods worde ruleth in that congregacy on but whych worde energy man consequent hys will. And Chipse which is all wave presente is the hed. But

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of kinges leb.

But as oure Bymopes heare not chip = Mohp byls tes boyce, fo fe they hym not prefente, hops ma= and therfore make them a Gob on the he them a erth of the kynve (I fuppole)of arons god o erth call. for he brigeth forth no other frue

but bulles

Tfor as moche alle as Chipite is as Bate mes greate as Deter, why is not hys leate be a calle as greate as Weterse Dab the geed of and the the emprie ben at Jerufalem their had pope mas ben no mences made of Beter. It is be keth bulls telp, as paut Capth in the .ri. Chaptes of the fecond pylle to the Lorinthians The falle Apolites are beceatcfull wor kers and fallion them felues lyke buto the Booftjesof chrift. Chat is the Maue The Das nacyon preache Chuft failly, pe vnder uen nacion the name of Chrifte preach them felues bath put and earnge in thriftes febe : have alto chrift oue take awaye the kepe of knowledge and of his row have wrapped the people in fgnojauce me and als and have taught them to beleue in the konges & Celues in egept teabyepos and faile cete the empes monyes: lo that chaylte is, but a vayue route. name, and after thei had put chuffe out of his commesther gate them telues to Christe is the Emperoure, a konges, and Co longe but a bape mpnyfired thep; bulynes tolt they have ne name also put the oute of they; rownes and proper a have got they; auctorites from the and nifters. tapgne also in their fede to p the Ems peroure a kynges ar but bayne names

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The dutres at and hadomes, as Challe is having m thing to do in the worlde. Thus raign they in the flede of God and man, and have all power buder the and to what trochefter ther full Thet be te a nother pointe of our isp zouch both igno : greate cierke, alytic after the begyning tant ima ge of lies fermon, entenapuge to prone that winche is clearer then the lonne Lictoria and tradethe no moare tor aps purpole then Tremills ell freugen to proue that eute ladre was borne postpaut orrgra nall cenne: he allegeth a faringe that Marten luther farth, which is thes. pt me affrime that anyeone pritico Daull of anye one place of pulles perrepreth not buto the papuerial church that is, to all the congregacycu of them that belene in Chipfie, we take aware all lapute Bauls auctornte. Moucre by on farth Racheller, If it he thus of the tia ona worden of Launte Baule, muche rather it is true of the Golpels of Chaille and of eusepe place of them. D maip cyous blindnes frifte note his hipnones, be understondeth by thes worde Golpell no more but the foure chageliftes sos them, Marke, Luke and John and thi The pyt keth not that the Jetes of the apolites, ice of ac and the uplies of weter of waull and pauler of John, and of other lake are alle the the Got Golpell Daule calleth has preachinge pell. the GH3

lebi of kinges the Bolpell. Roma it and f. Cotin.uft. and Gala Land. L. Epmot. i. The Gols pell is everye where one thoughe it be mohat meached of druers, and frangfreth Bocpell glad typinges, that is to wete, an open cignificth preachinge of Chailt, and the holve tel tamemte and gracyous promples that God bath made in Chaptes bloude to all that repente & beleue. Row is there more Golpellin one pyfle of Baule. that is to Cape Chapite is more clercipe preached, and moz promples rebetled in one pythe of Daule, then in the.iti. fpill Guangelpftes. Mathew, Marke and Luke of Longidze also his maliciousnes how wehedly and how craf ply he taketh a wave the auctorite of Baul. It is moch tather true of the Golpelis and of euer the place in them then of Baul. If that whyche the foure Quangelpftes wrote pell one be truer then that which Daule wzote Cpirite one then is it not! one Golpell that they trueth. preached nether on Courte that thaught the. Weit be on Golpell and one Cpapte how is one truer then the other Baule tozite of plough his auctorate to the Galathy: ans, and to the Cozinthpans because paul and that he receaued hys Gofpell by reuela of hys Gofpeil. con of Chilt, and not of man, and be= cause that whe be comuned with peter and the hie Apolites of his Golpel and

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preaching they coulde improve no then ge nether teach him ant thing a because also that as many were converted and as great ingracles hewed by his preachings as at the preachings of the hie Apostles, and therefore wilbs of no tells auctorite the peter a other hie Apostles. Not have his gospel of tells reputation then theres

Roche Ner play eth bs pe pe.

fpnallye thou mayle knowe the chester for ever, and all the remnaunte by him what thei ar with in the skinne marke how he playeth boo pepe with the scriptur. He allegeth the beginning of the Toth Chapter to the Hebrues Ambram habens ler surturom bonoff the lawe hat h but a shadowe of thin ges to come. And immediatly expound both the sygnes cleane contrarye but the Chapter followings, and to all the hole pisse, makings Aaron a sygure of the Boye whom the Epistle maketh a

figure of Chipse.

The allegeth halfe a texte of paule. i. Eymoth.ini. In the later dayes some shall departe from the fayth, genyage hede buto spires of errore, and denely lyshe dictiven:, but it followeth in the texte, gening attendance or hede buto the denelysh doctrone of them which speake false thorow procrysy and have they; coscionees marked in a hot prem

folbyd

Irbil of honges. ac. forbydding to marey and comaunding to abiterne from meates whyche Gob hath created to be receased with geuin ge thankes whyche two thynges who euer ded laue the Pope Bochefter god Reuer ma makinge Conne in the creatures whych forbade to God hath created for manns ble to be mary laue receaued wyth thankes. The hyngode the pope. of beuen is not meate and brincke Carth Baul but engliteoufnes peace and Top in the holpe goofte. for who Co euer in thele thynges ferueth Chailte pleafeth God and is allowed of me Rema. ruti. had Bochefter therfore not a cofcience marked with the hote peron of malice so that he can not cocent buto the woll of God and glospe of Chapte, he wolde not have Co alleged the terte whyche is contrarpe to none faue them felues. The allegeth an other texte of Baule in the feconde chapter of hys feconde pyfile to the Tellalonies. Erit Difcilio pumum that is Capth Mochester, before the compage of Intrebapite there Chals be a notable depertinge from the farth. and Paul Careth The lord cometh not ercepte there come a bepartynge fyile. Bauls meanynge is that the lefte days cometh not to thostlye, but that anty= chufte thall come fyit and destrye the fayth, and fyt in the temple of God Jiii. and

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The dutpe

and make at men whorthine hom & belt ue in hom (as the Dope both) and then thall Goos word come to lyght agaput (as it boeth at tips tyme) and beftrope hpm, and otter hys tuglonge, and then cometh Chailt bato indgemente. Mhat Lape pee of this craftpe conucharee Molde be fuare, fuppose pee to allest,

and wrefte other doctours peliplentipe whyche feareth not for to tugle with the holy Ceripture of god expoundinge pt bnto antpchaift which paule Cpeketh of Christe: Po be thou fure. But euen after thys manner wple perucete they the hole Corinture and al doctours we Aprige them buto they? abhomphable purpofe cleane cotrary to the manying The taufe of the texte and to the cyrcumstaunces that goo before and after. approbe beuelethe faitheed left the lay men thuld percease, is the verye cause why, that they well not Cuffre the Corptuce to be

in englythe had in the englythe tonge, nether anye worke to be made, that thoul b bipnge the people to knowleage of the truth.

De allegeth for the Dopes auctorpte Cainct Cipria, Cainct Augustine, Ambio Te. Dierom and Drugpne:of whych ner uer one knew of ani auctorite that one Byfope thouldehaue aboue a nother: And Capact Gregory allegeth be which wolde receaue no Coch auctorpte aboue

bis

why they mill not haue the Ccripture

ofkenges lrbitt. bys brethern whe it was profered him as the manet is to call culipe Chefe of Diatours for hys Cynguler claquen gully che thand Arthotte chefe of phplotophers fe of olas and My: gpitchefe of Poetes tot they tours. spuguler ternynge, and not for anye auctoipte that they had quet other : Lo was it the maner to tall Deter cuete of the apollies tot tips Conguler actpuptp and bolones and not that he mulve be Lorde ouer hes bretherne contrarpe to he owne ducterne. Yet compare that thefe Avoltle buto Daule, and bers founde a greate waye interpol. Thes Hapenot that I wolde that anpe ma quide make a Bod of Paule, contrate unto hes owne terninge. Pat wethta dynge yet thys maner of Cpeakinge is lefte buto vs of our elders, that when we fage the Apollie fayth fo we unders Conde Daule, for his excellencee about other Apolites. I wolde he wolde tell you how Dierom. Augustyne, Bede, De ergene and other doctours expounde thys texter, spon thys cocke I mpil bpl= demy congreggeron, and howe they enterprete the neges also. There to palce, palce, parce, whythe Bocheffer leaueth wythoute ange englyth, lyaneti eth not poll, there & thane. Apon which tene beholde the faythful expotytyoof Bebe. I.iiii Rote

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Rochefter allegeth baul for

T Acte allo how craftyly he wold ens teffe the Apolites of Chil weth theys miked tradicions and falle ceremonies hps blynd whych they the celues have farned-alle ceremony: ginge Daul.it. Thef.ii 3 antwere that es contra: Baul taught by mouth fuche thynges epe to pau as he wrote in hys pillies. And hys tra lus doctry dicions ware the Golpel of chife, and honelt maners and tpuinge, and fuch a good older as becometh the doctryne of chrifte. Is that a woman obere her hul bande, haue ber beed couered, kepe filen ce, and goo womanly and chriftenly as paredie, that chyldren and feruauntes be incubiection: and that the pounge os bere they; elders, that no man eate but he that laboureth and workether that men maketh an ernefte thinge of Gods morde, and of hys holye Cacramentes \$ to watch fall and prape and Luche lyke as the Ceripture commaundeth, whych thonges he that wolde breake were no chiften man, But we mape well coms playne and crye to God for helpe, that it is not lawfull for the Popes tylans ny, to teache the people what player is what fallinge is and wherfore it fers ueth. There were also certapne cuftos mes all wave whych were not comaun ded in payne of hell or everlallynge das it feruyth. nacron, as to watche all nrghte, and to kylle one another, which as fone as the

The dutye

It is not lawful for he to tell mat prapar is what fap: Apug is 0? wherfore

irtz. of Bynges, ic. the prople abused them thep breake the for whych caufe the Bythopes myght breake many thynges now in lyke mas ner. Daul alfo in many thynges whych God had made fre, gaue pure and faith full councell wethout tanglinge of any mans confeience, and without all mas net commaundynge buder payne of cur linge, papne of excommunication , pap . Dayne of ne of herefye payne of burnynge, payne curfynge of deedly Cynne, payne of hell and pay daacyon ne of Damnation. Is thou mapft fe.i.co . Co forth. ein, bit. Mobere be counceleth the buma tied the wydowes and byzgens that it is good to to abybe, yf they have \$ gyft of chastite. Bot to wonne heuen therbi (for nether circuficia nether bucircums cilion is any thypnge at all. But the Bes pinge of the comaundemêtes is all toge ther )But that they myght be with out trouble, ampant also the better marte on gods worde a freiper ferue thepr hie then. Ind Capth(as a fapthful feruaus te) that he had none auctorite of the lor of want de to geue the any comaundemete. Buthad none that the Apolics gave be any blinde ceauctority: remonies where of we hulde not knosthen had we the reason that I denpe and also de peter no fre, as a thinge cleane contrarpe buto ne, where the lernynge of Baut enery were. had then for Baul comaundeth that no manthe pope ones tpeak in the church, that is, in the thys auc E81 C/1 congreto:pte

The butte

is unpro MED.

congregation's but un a tonge that all men buderftonde, excepte that there be Bochefter an enterpreter by he commaundeth to laboure to: knowleage, bribeeltanbing and feling, and to beware of Cuperfice on and perfuacions of wordly woldes me, philosophy, and of procept and ce remantes, and of all maner Difapfpila; and to walke in the plapne and open trueth. De wereonce barknes faith be but now are pelyght in the toto, walke therfore as the chylogen of lyght. Cohe b. how booth Baul allo wpit them ens ercate of gracein eucep ville ? Dow expects he to asob to augmente they knowlege that thep houlde be no more chyldren wautringe with every wind of doctrone, but wolde bouch laue to? make them ful men in Chill and in the underfondinge of the myfteries of Ces cretes of Chapte: To that it holde not be possible for any man to bysceaue the with any entrungereafons of worldi wyfoome, or to begyle them wyth bling De ceremonics, or to leade them out of the wape with Cuperfictionines of sie gried procepty, buto winch full know lege are the Cpirituall officers otbephen eituall offi to bamge them Epheniu. Do ferte it 15 a wave that Lindles Apolles moulde gene them tradicions of blynos citamo nies wythout Cignificatio, oxide which

Mobere tore the Cot cers at 01: Depned

no mã

of hynges, trr.

moman hald knowe the reason, as Ro Rochesters chester which loueth hadowes a dark allegeth nes lighth on them god stoppe hys blas heretikes phemous mouth.

Conspose also how subjously Ro pose for thester allegeth oryge both for his pope lack of also to stablesh by stinde teremonies scripture. In all which Dugene of al heruskes is Robyn ho tondened to be p greates. He is an aun de is of event doctor sayth he see a to whom in auctorite this popule greates sayth is to be geven proughe

pe bercip Ariffole and plato and euen te prouc

berpe Robyn hode is to be beleued in the pope tuch a pointe, that to greatly maynte with all nethour holy fathers auctorite and all

his dicgrepnges ..

That of al, as once a crafti thefe whe he was efpied and folowed, cried buto the people. Stoppe the thefe, Coppe the thefe and as many to beginne with al call frifte, in a nother mans tethe that why the he feareth thuld be leade to his owne carge eue Co Mochefter laisth to Martyn luthers charge the Claping and mutterprige of Chriften men, becaufe they woll not belene in hos doctrone, which thinge Rochester & hys brethers have not ceased to doo now certen hun died peres, with Euch malice that when they be deed, they rage burninge the bo dpes, of which come they them felues of lyckly hode kylled before fecretive. And becauce

The dutre

becaufe that al o worlde knoweth that Marte luther Ceveth no man, but hole Leth only worth the friritual fworde the word of God fuch cancred confciences as Bochefter bath Bether perfecuteth. but lo fereth perlecution:pet Mocheffer with a goodly argumente proueth that he wolde do it of he coulde. And warke I prape pou what an Dratoure he is and how behemently be perfuadeth it. Marten Luther hath burned the 2001 pes decretals:a manpfell frane , Capeth he, that he wold have brunte of Popes Lolynes alco, yf he had hym. argumente whych I suppose to be ras ther true ) I make. Rochefter and hys holy brethren baue brunt Chriftes teffa mente: an euident figne berely that thei molde haue brunte Chrift hom Celle als so pf they had, had hym.

Rochester 16 cleane Celfe.

Rochehet

is an D

catoure

That al mot verely left out the the fet popute of all. Rochefter woch abho belide him mpnable and hamelelle:pe and fterche made, of pure malice, and fo adaled in the braynes, of Copte that he can not os: ucrome the trueth, that he Cepth not on rather careth, not what he Capthin the ende of hys fyilt defleuctyon: 3 wolde Cape infleuction as he calleth it, intens drage to proue that we are julyfred thosow hotre workes, allegeth halfe a terte of Dauli of the apfte to Balathy

ens

trri of hynges-etc. thens as his maner is to tubgle and co uape carfuly fibes per bilectionem ope Mfroche rans which texte be thes wife englyf: fer beforb heth: farth why the is wrought by loue a juguler and maketh a berbe pallpue of a verbe what fun exponente Rochefter well haue loue to pole pe of goo before and farth to Cpringe out of the refter loue, Thus anticipilt tueneth the rotes let roche of the tre bomarde. I must fyill loue after be an bitter medicine (after Rochellers Doctri erample ne and then beleue that it is wholfome therefore Mo hen by natural realon, I fpille ha to jubae te a bittet medicine, bnept I be brought them all. en belefe of the phytycpen that it is whollome, and that the bitternes chall heale me . and then afterwarde loue it efthat belefe. Doeth the childe love the father fyilt, and then beleue that he is hys fones or hepre, or rather because he knoweth that he is the Conne of hepte and beloved, therfore loueth agapue? John Capeth in the thyrde of hys tyrice fayth is polie. De what love the father hathe the rete hewed boon be, that we Gulbe be cal: and louc led hys connes. Because we are connes springrib therfore love we. Row by fayth are we of fayth fonnes as John Capth in the fyill chap ter of hys Golpell. De gave the power to be the Conne of God in that they be leued on tips name. and Dauft Capethe, in the thyrde Chapter of hys while to the Salathiens, we are all the connes of won

The dutye.

of God by the farth whyche is is 3es Cus Chafte. Ind John inthe Cays chap ter of tips wiftle Capetha dere by per ceaue we loue, that he gaue hps lefe fot bs. Me coulde le no loue not caus Ce to loue agapne, ercepte that me beles uede that he dyed for be and that we were caued thosow hys deeth. And in the chapter folowing Canth John Dere in is love, not that we loved 6500: but that he loued be and Cente his Conne to make a gremet for our fynnes. De, god Cente not bys Conne for anye loue that we had to bom: but of the lone, that he had to be cente be his conne, that we myght fe loue & loue agapne. Daul lyke wyle in the biti chap to the Romapus after that he hath declared the infinite love of God to be mard in that he Cpas red not has owne fonne but gaue ham for be, cryeth out layenge: who hall le perate vs frome the love of God: hall perfecutio, mala (werderete- Po:fepth be, I am Cure that no creature Gali Ces perat be from the loue of God that is in Chill Jefus oure loideias who hul de lape, we le lo greate loue in God to bs warde in challes deeth, that though all upffestune buld fall on ba, we can not but love agarne. Row how know we that God loueth ber berely by faith Sotherfoje, thoughe Bocheftere be & beeft

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Irrii of bringesiete beck faythielle per ought naturall reas whom for to have taughte tym, that loverocheftes Chimgeth out of tapth and knowlege haue nos and not farth and knowlege out of to: the Coiris ue.Butlet be le the tepte. Daul fapth te to indas thus In chaile Jelu:nether circumeptpirituell fion is any thyng worth, not in circum thiges pet cicion:but fareth murch morteth thos ought reas com love or why ch thorow love is ars con to has se of unglite in workinge and not ue kepte ba which to wloughte by loue as the lugu fro to das grapeth. Fayth that loueth Gods co: ful lyenge meundementes iudifieth a ma. N'thou 25 ut god' beleue Bods promptes in chafte, and hath blyns loue bys commaundmentes, then arte bed him to thou laffe. At thou tome the commaund bringe the ment then arte thou fure that the faith re falled is bufagned and that Gods Coppte is to leght. inthecia

Clow farth justifieth before God in the beete show love Coungeth of faith and compelicity be to workers how the wother tuftifie before the woulde see file what we are, and certifie vs that out fapth is unfapned a that the englit spute of God is in be, ce in my boke of the militizings of fapth and there walte In the thou Ceall thynge abundantly . Atto of mammon the controverly betweene paul and 34 The con mes fotherer Rever thelater, when 180 trouerly cheffer Capeth, pf fayth onely instifred, betwene, then both the deuels and sifa Cynners STEEL S

that

Jemes ! paule

tels baue none of alus Capth ner Conners not.

The dutye.

that the fil in finne mulb be faued, bye argumente is not worth a frame, for nether the deuels not pet Conners, that Why des contynue in Cinne of purpofe and belit tacyon, haue any Coche fayth as Baull speketh of for pauls farth is to beleut Bods promites. farth Capeth he Bos Cometh by bearynge aud hearynge cos meth by the worde of God. Ind home that repet mail they heare without a precher, and home thall they preache excepte they be fente-As it is wiptten ( Capth he) howe bewepful ar the fete that bring glad tys dynges of peace a baynge glad tidinges of good thinges. Row when fente god any mellingers buto the deuels to prea the them peace of anye good thynges. The deuell hath no promple:he is ther fore excluded from Daules fayth.

The Deuell beleueth that christ byed man but not that he bled for hpe Cynnes Re ther boeth ange, that concenteth in the that chail berte to contynue in Conne, beleue that Chiffe died for him. for to beleue that Chile ded for be is tole ouce hours ble damnacpon, and how we were aps poputed unto erternall paynes, and to feate s to be fure that we are belivered ther fee thosow Chuft in that we have what it is power to hate oure Cymnes and to loue to beleue gods commaundemente. All Soche cepet in Chilte and haue they hertes loofe oute of cap

beleue Dieb and many os ther thens ges + not freleue in

tiuite

h

of hynges. Irriti. trupte and bonbage of Cynne and are therfore sultyfred thorow farth in chap fe . mpked tynners haue no farth but imagenaceons and oppneons aboute chufte, as oure Ccole men hauc in theps punciples, aboute, which they baute fo falte one wyth a nother. It is a nother thong to beleue that the konge is rich & that he is eyght bonto me, and hat my parte is therin. that he well not fpare a venye of his riches at mp nede, when I beleue that the kynge is ryche I am moued. But when 3 beleue that he is epch for me and that he wol neuer faple me at my nede, then lone 3 a of loue am ready to worke buto the betermofte of my powers But let vy returne at the lak buto oure purpofe agapue.

hat is the caule that the lave men can not now rule, as wel as in tymes pale, and as the turkes pet do: merelpe because that MDhy lape Intychiste wyth the miste of his iuge: men can lynge had begyled oure eyes, and hath not rule call a superstyrious feare two the worl be of chuften men, and bath taught the to dreade, not God and hys morde, but dym felf and the worde not Gods law and ordenaunces, prences and officers which God hath Cett to rule the worlde but lips owne lawe and ordynaunces. tudycyons and cerymonyes and byf-B.I. greed

The dutye

apled dilciples, which he hath let euch where to beceaue the worldest to expel the light of Gods worde, that his bark nes mave haue rowme. for we le bo Dapipe experpence of certapne hondich pers long, that he which feareth nether God not hys worde, nether regardethe father, mother, malter, oz Chaife hom Celfe, which rebelleth against gods oid nauces, epfeth agapult the kynges and telpfteth hys offpeers, bare not once lat handes on one of the Bopes anoputed no though be fley bys father before his face or boo bpolence buto hps brother, or defule hys tufter , wyfe or mother, Lyke honoure geue we buto bys trady coons and ceremonpes. Mhat beugeis have we when we are bleffed ( as they cal it worth the chalice, or when the 15% thope lefteth by hes holp had ouer bewho bare handle the chalice, twiche the altare frome, or put hys had in the fonte or his finger buto the holy olver Mohat reverence geue we buto holye water, holve free holy beed holy cale halowed belles, noly ware, holve bowes, holve candels and holy althes: And last of all unto the holy canble commyte we our Louies at oure last departyinge Yea sot the very cloute which the Bremove of his chapplen that flondes by knyttel aboute childerns neckes at cofpimacis what

Me feare the popes ople more then gods comaund: mente

Irritt of kynges. what lare perton durft beto bolbe as to unlode the knotte- Thou welt fap do not fuche thynges baynge the helpe gooff, and put awaye Cynne, and dipue I Cape that a Gedfalle amare fputes. fagth of belefe in Ehilf, and in the pro miles that god hath fwoine to geue bs for the Cake bryngeth the holpe goode as al the feriptures make mencion, and as Paul Catth (Actes.rix. ) have pe recen ned the holp good thosow faith or bele upng : farth is the rock where on chit; the brideth ups congregacion, agapute which tapeh Chaile Bathew.rbi.hell gates that not preuale. Is foe as thou beleueft in Chaift, the holy gooft cometh Cynne falleth aware and deucls fle whe we call holp watter at the deuel or ring the belies, he fleth, as men do fro poug thildien, and mocketh withbs, to bring bs from the true faith that is in Gods worde buto a Cuperficious and a falle belefe of oure owne imagynacyon. De of gonnes thou haddelt farth and threwell an bn halowed Rone at hys hed, he wolde er: nelly fle and wythoute mortynge, vee though thou threwell nothing at all, he wold not pet abpbe.

Fayth day ueth the deuels a ware.

moun don not the bic hoppes makehrm fle from Cotinge

TEhough that at the begynnpage Ceremoni miracles were thewed thosow fuch ce: es byb not remonies to moue & infydels to beleue the mpza the noide of god. Is thou readelt how cie but the fapth.

The dutye

the apostles anopated the Cycke work orie and bealed them, and Daule Cente aps partelet or graken to the fycke and yet was it not the bealed them alfo. ceremonye that byb the mytacle, but Eapth of the preacher and the trouth of god, whyche had prompled to confirme and flablyth hys Golpell with Luch mi racles. Therfore as Cone as the apt of mpracles ceafed, ought the ceremony to have ceased also or else pe thep wying des have ceremonpe to Cygnyfie some promes or benefit of god which I pray Ce not but molde haue Gods mord pica chere derpe Condaye, for whych entente Liday 26 and holy dayes were orderned the let them tel the people what it mea neth and not fer by a baulde and a na: hed ceremonye wythout Cygnyfycacion to make the people beleue therin and to guench the fapth that ought to be gene buto the worde of God.

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Let them tell what the cere mony mee neth.

The prest displicts hymicele with the pacipon of Lhiste

when he goeth to male dysgreeth hym scife with a greate parte of the pallyon of Chill and pleyeth out the rest in
der sylence with sygnes and profers.
with noddings, beckings and mowings, as it were Jackenapes whe nether
the him self nether any man else moteth
what he menethe not all bereive, but
hurseth and that exceadingive.

for

esmoch as it not only destroyeth the taith and quencheth the love that Guld Dome les be geven but o the commaundementes, remonies and maketh the people buthankfall, in quench that it byingeth them into soch supersit fayth a la ció, that thei think that thei have bone us a make aboundaunth inough for god ye and be thinkidels served about e measure, yf thei be preset to mocke once in adays at soch mummynge. But bs. also maketh the insydels to mocke bs and abhore bs, in that theise nothing but soch apes playe amonge bs, where of no man can seve a reason.

all thes cometh to palle to fulfyll the The pis prophetye whyche Christe prophetyes phecy of Marke. rin. and Luke. rri. p there mall Chuft come in hys name whych hall cap that fulfylles they them Celues are Chrifte. That doe bereipe the Bope and our holve orders ofrelpgyon. for they buber the name of Chapite preache them Celues they? owne worde and theyr owne tradicron ons, and teache the people to belcue in them: The Bope geueth pardons of hys full power of the treasure of the churche and of the merptes of Capates. Che freres lphe mple make thep! benes factours (why the onlye they call they tella biethern and lifters partakers of their met of the malles, falting, watchinges, praieges + obleruali=" woldarde goinges. Yee and when a tes. nonice of p oblemantes is profelled p

father

B.itt.

The dutpe

father areth hymswyl ve kepe thefe ru les of holy fainte fraces and he fapth pea, wol pe Co in deade Capth he z the os ther answerething for Loth father. The Capth the father, and I prompte pou as gapne euerlastinge lyce. D blasphimp. Veeternall lpfe be due bnto the pple traditios of lowce freres, where is the testamete become that God made buto be in Chuftes blouude - Chaffe faveth Math.rpun. Ind mark rui. that there mal come pleudo chailt. Mohich though I, for a confideracio haue trallated fal Le chailtes kepinge the greke worderpet fignifyeth it in the engly th falle anonn ted and ought to to be translated The re hal come Capth Chufte )falle anom ted and faile prophetes and thall doo inplacies and wonders, to greatly that that ye it were pollible the very electe or chosen thulde be brought out of the waye. Compare the Popes docttyne buto the worde of God and thou halt fynde that there bath ben and pet is & great gopinge out of the way, and that upli men and deceauers (as Baul plos phelico.ti Tymoth.iii. haue preuapled and wared worle and worfe, begringt other as they are bigpide them Celucs Thou trembleft and quaqueft farenge mall God let be goo fo Coze oute of the ryght wayer I answereit is Chill

that

Faile a nopnted

Christes proueles be it neuer of hynges. Irrbi

that warneth vs, whych as he knew at so terrible that hulde folowe, so prophetied he ve must beyet fore and is a true prophete, and his pro fulfylica

phelpe must neaves be fultylieb.

Do annointed his conne Jefus with the holpe goofte and ther foje called hym Chatte, whyche is as moch to lape as anoputed Durwardige he dylayled hym not but made him ipke other men, and Cent hym in to the would to blede vs a to offer hi telle for a facrifice of a fwete fauer, to kyll the Cench of oure finnes, that God hence forth duide Cmell them no more nother ha and to make full and Cufficient Catilfac ue not tho? sion of amends for all them that repent ne not ans beleuinge the trueth of god Cubmytting noguted them felues buto his ofornances both with oyle. for the cynne that they doo, have done and that do for Cinne we thorow fragi lite neuer to oft pet as cone as werepet scome in to the right way agaynes bu to the t. Camete whych God hath made m thuftes bloude oure finnes banch a waye as smoke in the wynd, as dark: mes at the compage of lyght of as thou talt a lytle bloud or inpike in to the mai he that ne fee, In Co much that whofocuer go, both ough eth aboute to make CatyCfactyon forte to make hys Cynnes to God warde, farenge in fatyffacs hys her te, thys moche have I Cynned tion of to this moch wil I do againe, or this wife gette,

mpli

The dutpe

loft han wirte be Lhullis bloude,

Letter hath wol I ipue to make amedes woth alor this worl & Doo to gete heue woth all. the fame is an intibele faythiellese bas ned in his dede boing, and bath loft his parte in Chuftes bloudes beraufe be in Disobedient unto Bobs tellament and Cetteth by another of bys owne magy nacron buto wireh te wil compel god to obere. Yf we loue god we have ards maundement to loue out nerbeur alfo as farth John in his Bylle and if we haue offebebhim to make bem amebes chif we have not where with to'at him forgevenette, and to boo and fuffee all thinges for his lake to withe him to god, and to nowfb peace and burte:but to God marde Chuft is an enerlaftrne Intilfaction and auer Lufficient.

Co oute nerboure make me amenbis.

The apor ren noz a nointed with onle

an ouer Lecr.

of Chuft whe be had fuffiled his cout files were Ce, anounted his Apostles and disciples nother tha with the fame foute and fent the forth ue not the michout al maner distupling toke other men alco, to preach the attommente and peace which Chuft had made betwent god and man. The Apolles loke wyle dpegpled no manibut chofe men anopa 23 y the ppe ted myththe Came fpirtte one to preach the morbe of God, whome we call af ter the greake tonge abplihope of a pie fle that is in englyfb, an ouerfore and and eiber how he was anounted thou readcheil Epinotheriti. 2 16 pf thope 02 8# A PRILL

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Irrbit of Bynges of an overfear mult be fautles, the huf- The true hande of one wete Many Jewes and anoputin alfo gentple that were converted buto ge of a the fagth had at that tyme divers wy-preft. ues, pet mere not compelled to put anpe of the a way which Paul becaule of en Cample molo not haue preachers for as moch as in Chulte we retourne agapn buto the fpill ordpnaunce of Godsthat Thus ave one man sone woma Quibe goo to ge te is dot ther he mufte be Cober, of honest beha a monge unure honeftip apparelos herberouue. pure hole that is teady to lodge ftraungers, apte fones. to teach, no dioherde, no fpghter, not ge ven to fplthy facee: but gentle, abhorem ge fyghtinge jabhorringe couetoulnes and one that ruleth has own how hold honeftly, haurig chyldren onber obedie ce with al houelte. For of a ma can not rule has owne house, howe can be care to the congregacion of Gode be mare not be rounge in the farth or as a man wold fave an nouice, telt he fwette faul in to the subgement of the empli (peaker that is he may not be bulcrurb in the ferretes of the fapth. For Coch are atten ce Roburne v hroftronge & Cet not a title by the felues. But alas, toe haue aboue twenty thousande that know no moze Ceripture the is writte in theppportues and a monge them is he exceeding wel lerned that can tuene to hya Ceruite. The MAZO mul

Dieftes ought to haue mps ues and why

The dutre, mult be well reported of the that are mythout, left he fall in to rebuhe : in:0 the Chare of the cupil Creaker that is . lest the infidels which pet beleue not fuld be hurte by him & dieuen from & farth, pfa ma that were Defamed were made hed & ouerfeer of the couregacion De mult haue a wyte fur il. caules one that it mare therby be knowe who is mete for the rowme. De is bnapte for to chargeable an office which had nes uer housheld to rule, a nother caufe is, that chalite is an exceadinge felde apf: te, and buchafte erceadinge perelous for that degre. In as moch as the peo ple loke as wel buto the lyuinge as bu to the preachinge, are burte at once of the lyuiuge dylagre, and fall from the farth and beleue not the worde. Mhat the Tathys overfeer because he was take

preftes bu from hys own bufynes and laboure to tie is to Do preach gods word buto paren, hath to haue.

MBen are

thes:by

and what right bithe auctorite of his office, to ca lenge an honest lyuing of the pares, as thou maylt fe in the guangeliftes als Co in Daul, for who wil have afcruau . not boude te : wil not geue him meate, bainke and to pay the rapmete all thynges nece Cary: How preft in ty: thep wold pape hom: whether in money or alligne hym Co moch, rente or in ty: Gods law thes, as the gyle is now in many cotry es, was at thep; liberty.

Lyke

of Kinges at ate Thise wyle in every cogregació chole Dyacon + In:0 they a nother after the Came entample what it at is , and euen Co anognted : as it is to Ce infignifieth the Capo chap , of Paul & Act. bi. Mbhos what is after the greke worde we call deacon, hys offee that is to fay in englyth, a feruaunte et aminifer whole offree was to beine & allpite the prefte and to gather by hps butpe and to gather for the pore of the pareth whych were deftitute of fredes fo begs and coulde not worke, comme beggers to runne frome doze to doze , were not yow hgly then Coffered . On the Caintes dapes na dapes and mely foch as had foffered deeth. for the offeringes wordes Cake came men to gether in to the church, and the pipft preached buto

> to the morde, and to be stronge in the fagth, and to fyght against the powers

> of the worlde with Cofferinge for their

farthes take after the encample of the

God to geue them lyke fapth struft in

hys worde. & lyke Arenghte & power to

fuffre therfore and to gene them fo fure

hope of the lofe to come, as thou maple

fe in the collectes of Capnte Laurences

offannte Steuen in our ladymatens and in Coche dayes as we nowe offer

Irzbiif

gers came bp. them, and rosted them to claue fall bn

Caintes. In taught the not to beleue in Sapntes the fayntes, to trust in they? merytes, were not and to make Gods of the: but toke the pet godds faintes for an example only, and praped

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Lyke

The dutpe, To gave they every man his position ats

preft, deakon, tother tomune mimiters and of the poze, to fynde lerned me to teach, to forth. And all was put in the handes of the deacon, as thou maple fe in the tyfcot Capute Laurence, tin the Moby lan: bpRones. Ind for fuche purpofes gaue men landes afterwarde to eace the pa: geue bnto the Cpiritu thes : made holpptals : aifo places to teach they chyldie, to biginge them allofficers by and to nurtoure thean Gods word whyche londes oure monkes nowe bes uoure. Antichutt.

Atpchuste of a nother mance

cotdinge to aps abylitic as God put in hys herte, to the mayntenauce of the

falle a woputed.

des mere

before me

the fapth.

fel from

es boto mes.

Lyenge CPSucs.

hath Cente forth has dy Ccipico. those falle anornted of whych Thipf warneth be before and Shauping wonders, eue to bipuge the berpe electe out of the waye, pf it were politic. he med of the attornteth them after the manner of the bethe, and Jewes and Chaueth the and Gereth the oplinge ofafter the maner of the bethen precles the temes, which ferued the pooles, the fedeth the falle nas forth not with falle ople only, but with talle names alto for copare thepras mes buto they; beabes a thou halt fio the falle, the Cendeth the forth as Baul prophetyed of them.ii. Thellatoni.ii. wyth lyenge lignes a wonders. Mhat fygne is the anountynge ? that they be full

of hynges. full of the holy gooft . Compare the to the france of the hoty goft which Baul reheneth, and thou halt fynde it a falle ligne. I Bichope mult be fautelelle, the husband of one were. May capel the Dope, the hufband of no wpfe, but the holder of as many whotes as he lifteth God comaundeth al degres, if thep bur ne and can not lyue chaft, to mary. The Dope lanthe pf thou burne take a Dpf= penfacyon for a contubyne, and put her a mape, when thou art olde or eife as oure lawcares fave, fi non cafte taine caute, that is, pf pe liue not chafte, fe pe cary clene and playe the knaue fecretly: beeberous, pee to whores and baubes fore pote man hall as Cone breake bya meke as hys fall wpth the , but of the Crappes , weth the dogges', when op netis done ... Aute to teach & as Weter lathi. Beileeady all wayes to gene an antwere to every ma that areth you areason of the hope that pe have and that with mi kenes. Mhych thinge is 25otes lygnifed by the botes whych doctours of duinite ar created inbecaufethi Bul de he readye all mayes to goo tholome thicke a thonne, to preathe Gods werd and by the Bythopes two homed my Byters. br, whych betokeneth the absolute and perfecte knowlege that they oughte to have in the new tellamete and the olde

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The buty. Be not thefe falle lignes: for they he

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teonly & teach not. Ye farth the Mone Dite them pf thep wpll not be ruled cpte the to an Dofe the, per and pole the charply, what they had

De of the Dopes power, of hys pardos of his bulles, of purgatorie, of the cete montes, of cofellion, & fuch lyke create res of oure motte holy father. If they

make the mile in any pointe, make heretykes of heretykes the and burne them. If they be of mys Burne the ne anounted and beare my marke bys

greafe the. I wold fap difgraduate the and (after the example of noble antio: chus.ii. Mach. vit. )pare the crounes; the frigers of the and toimete the craf tely and for very payne make the deme the tructh. But now Cape our Brhop: pes becaufe the tructh is come to ferre abroade and the lape people beginne to Cmell our wyles, it is best to opzelle the with craft fecretly & tame the in pulon Yea let be fride the meanes to haut them in hapnges papton and to make treason of such doctrine: Yea we mult fere by fome warre one where of ano ther to bringe the people in to a nother imaginacion. Vf they be gentyl men ab ture them Cecretip.

Curle the feare the

Curfe them.fill.tpmes in the peart Make them a frapbe of euery thinge ? namely to twoch mone anopat b, and make them to feare the Centence of the

churche

of Kinges.

of

Ú

irre charch, fulpencios, excommunicacpons and cueles. Be the ryght or wiong, bea te the in hande that they are to be fcas red pet, preach me & mpne auctorite, & how terreble a thonge my curle is and how blacke it maketh thep? foules. On the holy dayes whych were ordened to pleach Gods worde, Cet bppe loge cere= monves, longe mateles, longe malles & longe even Conges, al in late that they buderfonde not, towle them in barke nes, that ye maye lede them whether ye will. And left foch thinges thulde he to tedioufe, fpnge fome, fare fome, pppe fo me, ringe the belles & lulle them & rocke the aflepe, and pet paul.i. Colint.riii. forbiddeth to Cpeake in the church or co gregacyon faue in the tonge that all bn berfonde, for the lave man therby is not edefied of taught. Dow thal the lay man Tage ame (Capth Daul) to the blet: linge of thank's geuinge, when he wo= teth not what thou capit ? He wotteth not wether thou blelle oz curte.

Mohat then Capth the Pope, what cas re Ifor Baul. I comaunde by the ber: tue of obedience to reade the Golpel in Praye in latyne. Let them not prape but in laty: laten. ne no not there pater nofter Yfany be Say them fpche, goo alto a Cape the a Gotpell a al a Gofpell. mlatyne: pee to the very come and fru: us of the felde in the procellyon weke

All in laty Rowlethe sopnge, Rpnge Lulle them Rockethe affepe

preach

The duty,

preach the Golpel in latyne. Make the people belene, that it hall growe the better It is bereip as good to preachit to Cwyne as to men, pt thou preache it in a tonge they bnderftonde not. Dom mall I prepare my felfe to godes com maundementes: Dow Gal The thank full to Chapite for the kyndnes : how hall I beleve the trueth and promples whyche god hath Cwoine, whyle thou tellest them buto me in atongue whiche I bnoerftonde note Mhat then farthe mp lord of Canterbury to a picke that wolde haue had the new teltament gos ne forth in engliche. Mohat Capth he) woldest thou that the lape people shulb mete what we boor

**L**roffe

Mohat

quod my

terburp.

lord of can

Curmops lare.

Ao franter:whrche I Cuppoleis lygnified by the croffe that is boine bi fore the hye prelates and borne befor them in procection. Is that also nots falle Cygner Mhat realme ca be in peas ce for foch turmoplers - Mohat fo lyth a pareth is it, but they well pycke on quarell of another with them other for Come Cyaples, crecome of mostuary, 0: ther for one tepfle or other . and cpte them to the arches. Trapters they an to all creatures and have a Cocrete ton Cpiració betwene the Colues. Dne craft they have, to make many kyngdomes and fmall, and to nozpe olde totles of quarcis

The ctafe of the prestates.

of kinges. ILEFI. marelle that they mave euer moue the to water at their pleafure. Ind if moch landes by any chaunce, fall to one man ever to call a bone in the wave, that he Wall neuer be able to obterne it, as we now fe in the Emperoure. Mohr fat as longe as the konges be fmall of god wolde open the eyes of anye to fet a res formation in his realme, then Guld the Interdite. Dopenteropete hyplonde, and fend in other pances to conquee it. Mot geuen to filehe lucer, but abhor einge couctoufnes. Ind as Deter Carth i. Debel. b. Weking the overlight of the notas though pe were topelled ther ba to:but willyngly. Pot for Delyze of fptthe lucte but of a good improve not though ye were loides ouer the pary remes (ouer the parpties quoth he ( D peter wet peter peter thou wall to loge a tother netter to thou wall neuer brougght bpe at the at Ccole at thesinether walt malter of the Bolles, the arches not per chaunceler of Englonde. Thep are notcontente to rapque ouer honge and Emperoure and the hole erth, but talege aucrosite alcom heuen Tinhel. Tt is not prough for them to rapgue ouer all that ar quicke, but have created the apurgatorpe, to rapgne also over the deed and to have onne kynadome more The pope the goo him celf hath But that pe bean hath one entaple to the flocke (fatth weter)and hingcome mhen

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The dutye. when the chefe deparde thal appere pe

that receaue an incorruptible crowne of

mote then god him Celte.

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cloue. The abhouringe of couetouine ts Cignifred as I Cuppole bt Cauinges Cherruge theringe of the heare, that they have no Cuperflupte. But is not this also a feile Lignpfpeth. Lygner pe verely it is to the a remebian

ce to there and haue , to kepe benefice bpon benefice, promoció bpon promos cion, dignite bpon dignite, by hopuche bpon bihoppyche, with pluralities, bui

Eot quot ous and tot quots.

15 PCGODES ehat preas the not

I frall by the auctorite of the golvell, they that pleach the worde of god in to werp parph & other necellary mynifices haue erght to calenge an boneft frume lyke buto one of the blethlen, and there with ought to be contente. 15 phoppes and prefes that preach not or that pres the oughte faue goddes word, are none of Chifes not of hys anogntinge:but Ceruguntes of the beeft whole marke they beare, whose worde they preache whole law they mayntene cleane again Regods lawe, and worth they? faile lo philtry geue hym greater power this God ever gave to hys conne Christ.

Me they as bulacyable beltes not bumpnofull why they we re hauen and hozen, becault they wyll Cande at no manes grace of be in any mans daunger, have gottell

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of kinges. Irrit
to they owne handes, lyst the tythe or Tythes,
tenth of all the realme, The Jouppole
with in a lytle of all together the thyrd
fore of all the temporal londes.

Marke well howe many persona, sondes.

ges of dicartages ar ther in the realme
whych at the sell have a plowe londe a
pece The not the sondes of Byhopes
Ibbotes, Propose, Runnes, knyghtes
of saynte Johans, Lathedrall curches,
Loleges, Chautries, and Frechapels,
For though the house fall in decay and
the ordinauce of the sounder be lost, yet
will not they loose the lodes. Mhat co
meth once in may never more out. Thei

make a frechapel of it, to that he which eniopeth it hall boo nought therfore, Belides al this, how many chaplaynes boo gentlemen fynde at theyr own colt

in they; houses. How many linge for soules by testamentes. Then p prouins ge of testaments, p preaspng of goods Testames

the Bychoppe of Launterburges piero tes.
gatque. Is that not moch thorowe the
realme in a perce foure offering dayes Offerine
and pieuep tythes. There is no ferual ge dayes.

te, but that he hall pare come what of Preuer ty hys wages. Pone hall receaue the bosthes. dy of Chuste at Ofter, he he never co

pore a bedger or neuer to younge a lad Mortuas or mayd: but thei must pape tome what ries.

for it. Chen mortuaries for forgos

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ten tythes ( as they lave) And yet what parlone of bycare is there that bil for gete to haue a ppgin howfe to pecke by fome what both at fowpage tyme and at harueft when come is ripe. They wil forgette nothunge, Roman Gall Drem thep; bett,o; pf any man bo,he hal pai it whe hehis ded. They wil lote nothen ge-Mohpe It is gods. It is not thers. It is Caint Qutbertes'retes, Caint Albasit Des Caint Edmods right, Caint Beters patrimony fay they, and none of oures Ite if a ma bye in a nother mas paren hilibes that he muit pap at home a moi tuary for forgoten tythes be mult then paye also the belt p he there hath. Mes ther it be an boile of twenty pounden how good foeuer he be, ether a chepne of gold of an hundret marke or frue hu det pound pf it to chaunge. It is moch vervipe tor Co lytle pape taking in con fellpon and in mpupftepnge the factor mentes. The beebrolles. Item chrifom chpschynges.banes, wedyinges, offerin ge at weddynges,offerenge at burpen ges offerpage to images, offeringol mare and lyghtes whych come to the bautage belides the fuperflicious wall of ware, in torches and tapers thorow out the lod. Then bisther beds and par doners. Mohat gete thei alco by confelli

ons: Yee s many entoyne penance to "

Pepe Dye tro home.

Thou must page per thou passe.

Bety pils

Abteffion

of kinges Irrriif. me a certagne for to haue fo many mals. les layde, and delyte to proupde a chaps pellagne them Celucs. Soule maftes dirpges, moneth myndes, peres nundes alfouldage and trentals. The mother chyich & the hye altare mult haue Come what in encre teltamente Diterpnges frite at preftes fyrit malles. Item no man is malle. prefessed, of what so euer religion it be Profellin but he must bringe come what. The has ges lowinge of tather concuepage of chy; Loniuras thes, chaples, altares, Cuperaltares, cha tious. lice bestimentes and belles. Then boke bell, candellycke, organes, chalice, telli mentes copes.altare clothes. Cypicles: towels balens, euars, Cepe, Cenfer and all maner omamentes mult be founde them freipe, thep, wpil not geue a mpte Berfon. there buto. Lalt of all what Cwarmes Apcare. of beging freres are there. The perfon parpo. hereth the bycare maueth the parite pacit melt polleth, the frere Ccrapeth and the freres. perdonce pareth we lacke but a bocher to pole of the Chynne.

Mohat gete they in they; Cpiritual! Spiritus law (as they call it ) in a yere, at the ar-all law thes and in everye dyofes; Mohat gete the Commissives and offgeyals with they; commers and apparetars by baw derye in a yere; Shall ye not fynde cu Apparet eates ynowe whych to flater the com; to modife mullaryes; offgeyals with al that they of cofession

maye

The dutpe

mare goo qupte them Celues Chall open buto the the confellions of the rychell of they; paremes. Mohom they cyte pus uely and laye to thep; charges fecretipe Ve they despite to knowe they accusers nap, Cape thep, the matter to knowe wil prough and to more the pe are ware of Lome lape poure hande on the boke, pe you pe foremere pour Celfe, we chall bipage make an encample of you. Db how ters

the boke

re hand on prouce, we well handle you, we well epble are thep. Lome and [were [ fare thep that pe wplbe obediente unto our intunctions And by that craft wringe they they? purfes a make the droppe as loge as there is a peny in the. In threof foure peres thall they in those offices gete ponough to pape for a bythops bul les. Mohat other thing are thefe in arts alme faue hoz Qeches & cuen bery magot tes cancers & caterpillers, which beuos re no more but all that is grene a thole wolves which waul prophetied thulde come & dulb not fpare the flocke actes re chav. And which Chuft Card Chuide come in labes Chynnes & bade be bews re of the s sudge the by they workes.

120 man mare auen ge faue

Dough as T before haue fuffi ciently proued,a Chuften ma mufte Cuffre all thynge, beit neuer to greate buryght, as longe at the kynge it is not against gods commaundemen

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te, nether is it lawfull for hym to calte and he is any burthen of hys backe by hys owne bounde by auctorite tyil god pull it of which layde hys office. It on for our descringes, yet ought the hynges every where to describe they realmes from such oppication, yf they we re chille, whych is seld fene and is an hard thing verely, thought not impossible. For alas they be captures or ever hynges they be kynges, yea all must yer they be are in caps boine. No man maye be suffered obous tyupte to the hut statterers teach as are systematically and they be not our most bolye fas

fe to god and man. Pytany of the nobles of the realme be true to the kynge & Co bolde that he bare councell hom that which Chuld be to his honoure & for the mealth of the realme. They woll wapte a featon for hym (as me Cape). They well proutde & goodly father for him god bringe thep? wickednes to light There is no mische ue where of they are not the rote, nor bloud thedde, but thosow they caute o ther by there couled or in that they prea the not true obedece & teach not p peo= ple to frare god. If anye faythfull fees uaute be in al p courte he Chal haue .rr. spres waytynge byon hym, he Chalbe tal oute of the courte, or ) as the Capege sourced to callice, + made a captagne 1.iiii 01 4H

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The dutye

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or an amballaboure , he chalbe hepte farre prough from the kynges prefens The butie The kynges ought I Cape to remembre of kyages that they ar in Gods ftebe and ordened of God not for them felues, but for the welth of thep: Cubiectes Let the remem ble b their Cubiectes are thep; brethera thep: fieth and bloud, membres of them owne body s cuen theprowne felues in chill. Therfore ought thei to pity thes to rpde the fro fuch wyly tylany whych encreaceth mote & mote daily and thou gh that the kinges by the falched of the Brhopes and Abbottes be Emoine to defed fuch lyberties pet ought they not to kepe they other but to breake them for as moch as they ar burpakt a clene agenft Gods ordinaunce z eue but crus ell oppie (Ipon, contrary buto haotherly loue & charpte. More ouer the Cpirituall dispelatio officer ought to punich no linne, but sif any fpnne breake out the kinge is orde ned to punich it a thei not but to preach and exorte them to feare God and that they Conne not.

If And let the konges put donne Come Thekyn of thep; tirange, and tuene Come buto & ae onnelp a come welth. If the teth parte of Cuch nughte to triange were geuen the apage berelyt punich fyn and lepd bppe in the three tounes agilt ne I mea the realme hadde nede, what woldeit ne that is growe to in certe perest Mole ouer one bloken. king

irrrb. of Rynges, hynge, one lawe, is Gods oldinatice in forth, the euery reatme. Therfore ought not the hart mufte hing, to fuffee the to have a feuerel law remaynns by the telues and to drawe hys Cubiec = to Gob. tes thether. Bet is not mete, well thep Cap that a Spirituali man fulde be iuds ge of a wordig or a teporal man. Dabe The Cpres hominacio: le how thei deutde and Cepa te perters tate the Celues. VE the lay ma be of the neth buto modde, to is he not of God. Af he bele the manes ue in Chulle, then is he a mebie of chiis onelp. fte, Chuftes brother, Chuftes Heft, chit fes bloude. Lhuftes Cpoule, Cohepre with Chille , hath his Compte in ernes fic tis also spirituali. Ve they wolde tobbe be of the Cpute of god, why huld they feare to robbe bs of wordipe goos deselbecaufe thou art put in offpre to pleach Gods worde, art thou therfore no more one of the brethreris the ABay te of London no more one of the Evte, because he is the chefe officers? 36 the hynge no more of the realme because he is heed therof. The king is in the row ges law me of God, and hys lawe is Gods lawe is Gods and nothing but the law of nature a na lame, turall equite whych God graved in the hertes of me. Yet Antichrifte is to good to be indge by the lawe of God he mult have a newe of hys owne makinge. Ye were mete berelpe that they wente to no lawe at al. Ro more neaded they, ve the

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they wolde flubpe to preach gods work erucip and be content wyth futtorpente and to be toke one of thep; breth.en.

rrr.rl.o: fptty perce, that no man hall

Pf ange queltio arole aboute p faith Bow men of of the Ceripture, that let them sudg bi to the mangfelt and open ferpptures, not oughts moge que excludis the lay men. fot there are ma diens of pny founde among the lage men which are as wife as pofficers. Di elle when feripture. officer bieth how coud we put a nother in the rowmer mortt thou to teache.rr.

haue knowlege of judgemente in Gods Me come wood faue thou only Is it not a hame ofte to Cco: that we Lhiften come Co oft to church le. But a: in bapne, when he of foure feoze percs old knoweth no mote then he that was

borne pefter Dape.

A Mote ouer when the fpirituall offis to cers haue excommunicate any man or haue codemned any oppnion for herely Let not the hing not temporal officers and not to punyth and fley by and by at they com beleue the maubement. But let them loke on gobs worde, and compare thep; judgemente naely felge buto the freppeure and le wkether it be they; lyuin right or no. a not beleue them at the firft se is Co Coz choppe, what Coeuce they Cape namely in thiges that perteine buto their owne auctofites and power, for no man is & epghte indge in his owne caufe. Mby Doeth chaile comand the Creipture to be preached

mener saughte. E prince oughte Le mbat they doo Bilhopes fulpecte. Itpertep preached unto al creatures, but that reall men to pertayneth unto al men to know theme knowe the Child referreth him felf unto the ferip feriptures tures John. d. And the.ri. Chapter of Mathew, unto the queltyon of Johan Batiles dyscyples he answered. The blynde se, the lepers ar elensed, the deed

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arple agayne sc, meanpage that pf 3 da the workes whych are prophelyed that Chufte mulbe bo when he cometh, whi boute pe whether I be be or no as who bulde Cape, are the Corpptute whether The Charle or no & not my Celfe. Bowe happeneth it then that our prelates wil not come to the light also that we mave te whether theps workesbe wrought in God or nor Mhr feare thep to let the lave men Ce what they ber Mohy make thep all theps exampnacyons in barkes nese Mbp examine they not they cau les of herfre openive, as the lave men do their felios and mortherars Mohee forc byd Chrifte and hys Apostles als warne ba fo opipgentlye of Antychaife and of falle prophetes that Chuld come Becauce that we thuld Comber of Clepe carelelle, orrather that we thut loke in the lyghte of the Ceripture with al dylp gens to Cope them when they cume and not to fofre our felues to be difceauede led out of the waper John biddeth indg the lapyres Moherby hall we judge them

The dutye

Be lerned pe thatiud se theerth.

them but by the Coriptures Bow halt thou knowe, whether the 10 tophete be true og talle of mether he fpeate Bobs worde of of his own heed it shou will not Ce the Comptures Inhy Caro Das uid in the feconde plaine be leened pe that subge the erth left the toabe be an. gry wyth you s pe preyde fro the righ. te wayer a terrible warnynge bereip: pe and loke on the florpes well + thou halt fynde berey few kynges fens the begynninge of the world that have not perified from the ryght waye, and that becaute they wolde not beleened.

The kyn= come. Intichile Hes han gemen.

Tabe Emperoure and hynges are no ses are bi thynge now a dayes but euen hangmen buto the Dope s bichopes, to kyll who to euer they condemne, wythout any more a boo. as Wylate was buto the Ceribes & pharifes & the tipe Bychopes. to hange Chulte. for as those pretates answered pilate whe he ares what he hab bene )pf he were not an euptt bor we wold not have brought hym buto the As who thuid Cape, we as to holy to beo any thing amille, thou mail beleut bs wel prough: pe s his bloude on oure bedes, Caid they, kyl him hardly, we wel bare the charg, our Coules for thine: we have also a lawe by whych he ought to bie, for de calleth him felf gode fonc. @s me Co Cape our prelates, he ought to bre by

.lettbit. of hynges. by out lawes, he fpeaketh agapulte the thurch and your grace isfworne to be fende the lybertpes and ordynaunces of the church a to magntene our molt boly fathers auctorite, our foules for poures pe hal do a meritours Debe therin. Re uerthelefte as pilate eftaped not the tub gement of God euen lo is it to be feas red left our temporal powers that not-Mherfore be terned pe that tuge the 28 c lerne erth left the lost be angri with you and pe that in: pe perich fro the enght wape, dae f eren Thoho Clew the Brophetese Moho hew Chulter who flew has Apollies: Mho Mho the marters sal p rightwes that few the euer were laven : The higes a the tipo prophetes tal fwerd at the request of the faire pro phetes. They beferued fuch mosther to do, to have thep; part in the proceites because they wold not be leened and se mily me the trueth the Celues. Moherfore fufered re the pias the prophetes becauce they rebuked & phetes procrites, whyche begried the worlde a flapne namely princes and rulers and thaught 190 hat the to put thep; trufte in thonges of ba beades ofnyte, and not in gods worde. Ind mercy teas taught them to do fuch deades of mer: the the ps the as were profptable buto no ma but poctites buto the falle prophetes the lelues onli making marchaudpleof Gods worde why lew wherfor Clew thei Christeuen for tebu thy Chape tynge the popocrytes: because he sapte mo

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we be to pou feribes and phatifes inte stites for ye thut bp the kyngdome of beuen befoje me. ABath. rriii that is ,as it is watte Luke, ri.pe haue take amai the kee of knowleage. The law of god waych is the kepe where w men bynde and the plomples which are the kepes where with me lowfe have our procti tes alfo taken amare. They well fofte no mã to know gods worde but burne it and make hereli of it:pe & because the people begynne to Ewell they? falled they make it treaton to the hynge and breakinge of the kinges peace to have and a brea fo much as their pater nofter in englin her of the and in Rede of Bods lame thep bynde mpth there owne lawe. End in Rede of sods promites theplowle a fullify with pardones & ceremonies which they the the felues have unagened fore theprowne profit. Thei preach it were beter for the to eate fel on good fryday the to hate the nephoure: but let any ma cate fiche but on a latterday of breake any other tradicios of thepis: the Chalbe boudes

> not lowfed, tyll be have papee the biter mod ferthyng other weth hame molt bple.or Deeth mote cruell, but hate thy nephoure as moch as thou wilte a thou halt have no rebuke of them, ye robbe hym, morther hym , then come to thes welcome, They have a Cactuary for the

> > to

the kepes

Thifte is a trapter kpnges veace.

more ppoceptes bynd and loofe.

(DEs 30 3 184 mai GOD nde epes ctt; ofre arne sut s Ched and aue glich onde de of with o thể mie 2 the bate Lette ther TSO ottet note e thr thou abbe thês ; the to

Irrbitt. of hymaes. to faut the, yea and a necuerle, pf thou tanft but rede alptie laten though it be neuer fo forply, fo that thou be ready to receaue the beeftes marke. Thei care for no binberftonbing,it is prough,pf thou sanft towie bp a papte of matentes of an cuenfonge and mummell a feme cere monpes. And becaule thep be rebutted Belerne this thei rage. Be lerned therfor pe that ye that judg the worlde left God beangry with woge the you and pe pereth from the right way. etth.

Mo be to you fceibes & pharefes ppo trites, Capth Chail. ADat.rxiit. for pe de for rebus noure wedowes howces buder a color king the of longe player. Dure proceites cobbe was chie not the wedowes only: but knyght, et. Cayne. quer,loto dute hyng and Emperoure and for seuen the whole world buder the lame lame caule coloure: teaching the people to truft in are we pet their prapers a not in Chapa for whose Cecuted. lake God hath forgeuen all the Counc They be of the whole worlde, buto as many as not a little repente and beleue Thei feare the with afrayd of purgatory and promple to prape perpe, purgatory mally left the londes bulbe ever retour that make behome agapne buto the right hepires perpetuis What hall thou bought with robbinge ties. thehepres or with gening the proceites Mony it is that which thou robelt of other merver called pues petual praper. De perpetual paine. For gatory. they appoput the no tyme of deflueraum

where prayers ar to myghtp. The pos

The butyes Deala ce: pe for money ca coupte purgatory when be well It is berelge purgatory. for u ip. purgeth and maketh clene rydbaunce The doze pee it is hell for it deudureth all then is Ropped ges. Sps tather hode Cendeth the to be uen wyth docala celp, that is , woth a bp:pe must clime ladder, to scale the walles fot by the and feale bore chaift, well they not let them come the wailes in. That doze haue they floped by, and Some a: that bycaute pe Quid bye laders of the re played for come they praye dayly which gave for a pray shem perpetuties and pet make Cayntes ed to alfo. of them receauinge offcepnges in them The craft names and teachinge other to playet that bels them. Rone of them alla which taketh peth other boothe to faue other which threz via helpet not are trufteth to be fauch therby the fel bys owne fes:but hype other to praye for them. mafter. Doples taketh recorde of god that he toke not of anye of the people Co moch ad taper as an acce, nether bered enpe of them. ands not told in the Anmery rbi. Samuel in the fyill boke olde tyme of kinges the rill chapter, ared al flea ell whether be had taken any mans on oracte or had bered anye man or had taken anye gyfte or reward of anye ma and all the people tellpfped nape .pt these two both taughte the people and alfo praged for theas moch as oure pre lates bo. Deteri. Det. b.erhosteth thed Ders to take f querlight of chriftes flet

he not for filthi lucre: but of agood wil euen

of hynges. when for u aunces ithyn: e to be opth a bp the m come ip, and of the h gaue apntes n them what praper meaneth, papeto taketh er play the Cels bem. that be e moch e them. 2st boke al Acra anson or had anpe ma ipe . pet onle and Cpirituali. oure pre th the d fes flot ha doo euen

lerrie euen fol loue, Daule. Act.pr.taketh the pictes of cibers to recorde, that he had taught repentaunce and fapth and att the councell of God. and pet bad belps red no mas golde, fpluer, or beflure, bus febe bym Celfe wyth the labour of bys handes. And pet thefe two taught and mared for the people as muche as oure piclates do with whome it goeth after the comune Cavenge, no peny no Bater nofter. Mobreb prelates pet as they tea the not but beats only, to wote thet not

A shore over the laws of love whiche Chill lefte amonge beste to geue and not to receaut. Mohat prayer is it then that thus robbeth all the worlde, contrary to that greats commaundementes which is the ende all continguademens tes, and in which all other ar coterned. Vimen Guide contynue to bye paper foure of frue hundreth peres moo as thep have bone, there woulde not be a foote of grounde in Chailtendome nes ther any wordly thong which they that well be called fpiritual onely fould not polleffee. Ind thus all Coulde be called

Mo be to you lawyers, for pelade men worth burbens which they are not able to beare, s pe pour Celues towche not the parkes weet one of pour fene sees fageh Chrift. Luk.ri, Durlamers

an.t bereit

at hepp praper breaketh the greate commaun Dement of god. Trie tyme that it mere tyeb bp therfore.

The date

The bur; bens of our spiritu all lapers.

Lonfellyo turmentes the the constitution of the purs of money and the Coule of fath

berety have lade vs a thoulande tymes more. Mohat Cpirituall kired haue they made in baptime to let matrimonie hes Codes that they have added certe deare es buto the lame naturali for the fame purpole. Mohat anbnbearable burthen of chastite bo they violently thick on os ther mes backes, and how eafely beare they it the Celues: How Coze a burthen? How cruell an hangma-How greuous a turmenterpea a how paperful and bel is this care cofelly o buto mens confers ences for the people are brought in be lefe, that wythout that they can not be Caued. In Co much & Come falle certaine dapes in the pere & prai certen Cuperfix tious prapers all thepr lyues loge, that they may not dye wout contellion. In perpli of deth, pf the preist be not bi the Apppe men Chiue them Celues bnto the malt. If ani be precent, they runne then every ma into his care but to gods pios miles de they not: for they know them not . If any man haue a beathes would be creeth immediative for a precite. If a man ope, bont hapft mange take it for a Ciane of dav nacio. Many be reaco of that falle belefe dre in desperatio, 904 up for hame kepe bake of their cofellys on.rr.rr.peres + thinke al p tobile that thep be danned I knew a pore woman with childe which longed, being ouer

of kynges. Ec. comen of her pallio, cate flethe on a fey bay, which thing the burft not cotelle 1 the Cpace of. rbfu. petes & thought all & while that the had ben dapned, s pet Cits med the not at al. Is not this a fure bue ben that fo wereth down the foule bus to the botome of hellewhat Guld T Cap A great boke wernot Cufficient to reber fe the fnares whych they have layed to robbe men bothe of thepte goodes, and alfo of the trufte whych they Quid has

ue in Gods worde.

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The Ceribes & Wharifes do all thep? workes to be Cene of men. Thep fet as brode there philateries, and make long bolders on thepr garmetes, toue to fpt oppermost at festes, to have the chefe feates in the linagoges, that is in p tos gregatios or councels, and to be called taby. p is to Cap, matters Capth Chatte Math, prifi. 18 cholde the beades of our Epiritualite, and how many thousande factions ar amog the to be knowen by Mobiche as none is like another Co los ueth none another. for eueri one of the suposeth that all other poll to fall and make to many captures: pet to relyfte Chipfte are they all agreed, lefte they houlde beiall compelled to belyuer bpe they pyconers to hym. 18 cholde the monstres howe they are dicgi'ed, with miters, crolles and hattes, with crolles ppliers, and pollares, and withe there

16 a ges 03 bables to he knows

The dutre

**Blozious** names

Rom ate thep ell, med.

erownes. Mohat names have they emp Lotde pilo: mp lotde abbot , mp Loide 25 thope, my lorde Archbithope. Larbis nall and legate:pf it pleate your fathers hobe, yf it please poure losomppe, pf it pleace pour grace,pf it iphe pour holps nca and innumerable fuch like. Bebold how they ar estemed and how her they be crepte by aboue all not into wordly feates onely:but in to the feate of God the hertes of me, where thep lytte abos ue God hym Celfe fot bothe they and whatfocuce they make of theps owne heedes is more feared and bred, the gob and his commaundementes, In them and theps deferupages putte we most trufte then Chufte and hos merites. To thepr promifes geue we more faith.

then to the promifes which God hath

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Ewozne in Chriftes bloude.

Apnacs they can not goo fomer.

The procrites Cap buto the kinges and lordes, thefe heretphes wolde haue are downe be downe frit, and then you, to make al comune. Rap pe ppotrites and right herctikes approued by open Ceripture, the hynges and lordes are down all te by, and that to lowe that they can not goo lower. Ye treade them buder pour fete,and leabe them captine, and haue made them youre honde recuauntes to marte on pour filthy luftes, a to anenge your malice on every ma cotrarge buto

of hynges. rci. the enght of Gods worde. Ye have not onely cobbed them of they lande, aus stoute bonour's due obcounce whythe prome unto the but alfo of there wets tes : fo that they are not worth out bus herstandunge in gode mothe onely,bue euen in wolding matters that pertaphe buto theps officers they are more then Chribten. Yea beare them in bab mhae pe mplanu haue brought chem euen in eafeiphe buto them whiche when thep: Daunce naked in netres, beleue thep at mulible, ane wold have the by againe and reftored bato the romme and aucto tite which dod bath weuen them . and where of pe haue robbed the and pour inwarde faithed me do but biter oneire with the light of gods word, that your sportify myght be fene, Belerned ther tope pe that subge the worlde ichte Bob beangry with you and pe perpite from the regite mape and alsi violent

Con the coupe and pharists processes, for ye make clene the vertex processes, for ye make clene the vertex for the cuppe and of the platter but wythin they are full of bridge and escelle layth Chapte. Wath, arisis. Is Our processes cate a drynke crites frue and all they riotous excesse any other by these things laue robbery, and that whyche they have failly gotten in they lyenge they have failly gotten in they lyenge bottomer is eleened therfore ye in indice

The dutpe

the mostbe and compell them to make restitution agaphe: des a dad giang

Wye blinde gydes Capth chailt, pe ftria Øblcience that are fo ne oute a gnat and Cwalowe a Camell. Math.xxiii. doo not our bipnde gpdes narow a houte tras alco Comble at a Crawe and leve oue Ditios, has ablocke makpage narow confciences at trifile and at maters of weght none ue mpde at all. Vf any of the happen to Cwalom mouthes his Epptall, or any of the water where aboute. Gods com with he wetheth his mouth per he go to made,or tomeb the facrament mith his maunde noce, or pf the affe forgette to breath on mentes him, or hapen to handle it to any of his fingers which are not anounted, or lay Alleluia in fred of Laus tibs Domine of Itemilla eft, in fede of Benedicamus bomino, 82 poure to muche wone in the chalice, or reade the Golpell wythout leght, or make not his croffes aryght home trambleth her home feareth her what an horrible finne is committede cepe God marcy, Capth he and you my goffly father, But to holde and whom of an other mas topfe, to bpe a benefit

As the Jeson a daye is but a tryfic and a patyme mes are children of ablabam.

buto fbem. The Tewes bolted the Celues of Aba há And Chief Card buto the. John.bill Vire were Abjahas chylogen ge woll Du boo the beades of Abraham.

to let one realme at barpance with and ther a to cause-re thousande men to bye

rcit to bynges proceptes bolt them felues of the aucto fo are the tyte of peter and of paule & the other Bychopps apolites cleane cotrari buto the Deades the Cuccels and doctrine of peter, paul and of all Cours of the other apolites Mohich both obeyed the Apo all worldly auctorite & power, blurping fies none to the felues, and taught all other to feare the kinges and rulers, and to o= bepe them in al thinges not contrary to the comaundement of God, anot to res felte them, though they toke awaye life and goods wrongfulli,but pacientli to abyde gods bengeaunce. Thys byd our The Spici fpiritualte neuer pet, noz taughte it. tualte has Chep taughte not to feare God in hys ue taught commandementes but to feare them in to feare they traditions In Co muche that the there tras eupli people whych feare not to refpte Ditions. a good hynge and to ryle agapult hym dare not lave hondes on one of the, nep ther for defplynge of wyfe doughter of bery mother. Mhen all men loofe life & They wyn londes, they remayne all wages fure inc Come in Cafty, and euer wonne Come what. what all for who to ever coquereth other mens wayes. londes burpghtfully dorth euer geue them parte with them. To them is all thing lawfull. In all councels & parlas mentes are thy the chefe. without them mape no kynge be crowned, nether bus tyl he be fworne to thep; lyberties al fe cretes know they eue p very thoughtes at

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The butpe

of mens hertes. 18 p them all thynges are ministred. fro kynde of realine may through they; falmed lyue in peace. To beleue they teache, not in Chailt but in them and in theps optapled procepipe and of them compell they all men to by redemption and forgeunes of Cynnes. The peoples fpnne thep cate and there of ware fatte. The webeder the people are the more profperous is they com mune wealth. It kpings and great men boo ample thep multe bplde abbres and colleges meane men bylo. Lhauns tres. poore funde trentales and brother hedes & bedgynge freres. Theps owne heples doo men dydert to end ote them. All kynges ar compelled to Cubmytte them Celues to them. Reade the flory of upng Joha, and of other kynges. They mpi haue they caules avenged, though boole realmes houlde therfore perple Take from them they bilgiling, fo are they not Countuall. Compare that they haue taughte be bnto the Ceripture. Co are we withoute farth, Chipfe Capth Inha. b.chap.how can ve beleue which recease glorie on of another. If they that feke to be glospoufe, can have no farth then are oure prelates farthielle verely. And. Joha. bit. he farth, he that Creaketh of hom Celfe, Ceketh hos owne glorie. If to ceke glorie and honoure be a Cue

They that teke hos noure has ne no faith nether can they doo gods mets Cage.

rc.iff. of Kinges afure token that a ma Cpeaketh of hps owne felfe and boeth hys owne mellag and not hys mafters then is the bottrie of our prelates of them Celfe and not of 600.Belerned therefore pe that tubge the eartthe left God be angry with pou and ye perythe from the enght wape. The lerned lefte the ppocrites bipnge Be lerned the weath of God bpon poure beebes and covell you to thede innecente blobe as they have compelled your predeccls fours to fley the Whophetes, to kyll Chirle and tips Apollies and all the epghtwes that Cens were Clapne, Godsgobs wojs worde pertagneth bnto all men as itbe oughte pertapneth buto al Ceruautes to knowall men to they makers well and pleature, and knowe. to all Subjectes to knowe the lames of they Bunce. Let not the ppocrites boo all thynge Cecretly. What reacon is it that myrte enempe Quide put me in paps Thep do fon at hys pleature, and there byet meall fecretip and handyll me as he lyfteth, and judge me hom felfe and that fectetly, and con dempne me by a lawe of his owne mas aping and then beliver me to Bilate to morther mer Let gods worde trpe eueri mans doctrine and whome foeuer gods Gods worde proueth buclene let hym be take worde for aleper. One Ceripeure well helpe to oughte to bedare another. Ind the circumftaun unge. ces, that is to Cap, the places that goo before

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The dutpe

mape to the Cerip ture.

The kpn ace have a sudge he fore whom my Coule for yours helpeth not.

The right before and after, well geue tyght but the mydel texte and the open and mani buberfod feft Ccriptures wyl euer improue the fal Le and wiong expolition of the Darker fentences. Let the temporall power to whom god bath geven the Cweed to tak bengeaunce, loke of euce that the lepe and fe what they doo. Let the caufes be defputed before them and let hem that is accused have roume to answere for hom felfe The powers to whom God hath commetted the Cwerde that gene a countes for everye droppe of bloud that is hed on the ceth. Then hall thep ias nozaunce not excuse them noz the saven ge of the procrites bely them, my Coule for youre grace tall boo a meritorious deade, youre grace ought not to beare them, it is an olde herely codemned by the church. The kynge ought to loke in the Coripture and fe whether it wer tru ly codemned of no ye he well punyth it Of the hange or his officer for him wil fice me Co ought the king or his office to judge me. The kinge cannot, but bu to hys damnatron, lend hys Cweede to kell whom he judgeth not be hes owne lawes. Let hym that is accused and on the one Ipde a the accufar on the other Cyde and let the hynges judge Cyt and tudge the cauce, pf the hynge wyll hyll and not be a murtherar befoje God. ect

Pc.ifff of hinges There of may pe Ce, not only that our Dreache prefecution is for the came caufe that what thou Chilles was t that we care nothings wilt but that Chut Capbe not, but allo that allrebute perfecuteo is only for rebulgng of ppo-not ppo trifie, that is to fap of mans ryghteouf cricie nes and holpe beades, whych man hath imagined to pleate god a to be faued bp wythout Gods worde and bely be the teltament that god hath made,in chipft ye Chaple had not rebuked the Hhari fes becaufe thep taught the people beles ne in thep; traditions and holpnes and in offerpages that came to thepy bauns tage, a that they taught the wedowes and the that had they? frendes deed to beleue in thep; prapers a that thorows thep placers o deed Quid be Caued, and throw that meanes robbed the both of they goodes and also of the testamente and promices that god had made, to all that repeted in charle to come, he might have be bucrucified buto the bape. Tyf faint Baul alfo had not preched agapult circucition that it infified not and that bowes, offringes & cerimonies inftifpeth not a that ryghteoufnes and forgeuenes of Connes came not by our deferupage of any deades but by fayth or beleuing the promites of god and by the deferupage and merites of Chaile onclye ,he mpatte baue trued bnto thes

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hys houre, Apke wate of we preached hut againft pipe, couetouines, lecher ertoicion, blarpe, lymony, and agaput the cupil lyuynge bothe of Cpyrituain as wel as of the tempolalte and agral inclotynges of parkes, reptpuge or ten and fines, t of the carrenge out of wolk out of the realme, we might endure in pnowe. But twyth the Cabbe of pro: crifte of Bope holynes and goo ahoue to better thep) faile bottrine where in they repgne as Bodes in the berte and confciences of me and robbe them, not of jondes goodes and aucthorite onlye. but also of the testamente of God and Caluacion that is in Lhaite : then bes peth the nether gods words, not pet pf thou bidbelt miracles, but that thou are not an heritike only and hall the benell with in the, but allo a breaker of the hynges peace and a traptar. But let be retourne buto our iveng Liques agams.

The pre lates are clothed in eed.

tes are to bloudy and clothed in redder that they be redye energy howse to tuffere materdome for the testimonic of Gods worde. Is that also not a falle ligner Mohen no man dare for them ones open hys mouthe to are a question of gods worde because they are ready to burne bym.

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of Linges. ELD. Mohat fignitie the pollares that are sollares che boine before hye legates a laterer what herp le euer faile figne they make of them 3 Phil care not: but of thes 3 am Cure, that as laite the old procrites when they had Capne pul Chull Cette poliares to kepe hom in his tên Cepulcre that he chulbe not ryle agayne Olle men to have oure procestes burged the lõg Ettamente that god made bnto be in Das Chuftes bloube, and to kepe it bowne, QUE that it ryle not agapnie at they, fludy c m where of thefe pollares are the berry and not Cygne. I Is not that thepartes hoke the by: pe. hopes croffe a faite ligner 3s not that one whythe rochet that the Bihoppes and icts Chanons were to lyke a Qunne, and tpt fo effeminatipe, a falle ligner mohat os att their thinges ar thep; Can bals, gloues, Han mpters and all the whole pope of theps the disgifynge, then falle lygnes in whych bs Baul prophecid that they thuld come? 211 Ind as Chafte warned be to bewarre fubge the of wolues in lambes Chynnes and babe tre by hys las be loke rather buto thep; frutes and frute and da not by his beades, than to wonder at they leues. for difailynges. Runne thoroute at all our holy religious and thou halt fynde them iphemple al clothed in falded. D

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## Pfthe Catta mentes'



Da as muche as we be come to fignes we, will speake a worde or two of of figures whych and bath ordened, that is to Car, of the Cacramento whyche Chrifte left as

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mongelt be for oure coumfort, that me may walke in lyght and in treueth and in fealpage of the power of God. for he that walketh in the Daie Cobleth not when contrary wife he that walkethin the noght Combleth. 3hon, zi. and the that malke in Darknes mot notwhe ther they goo John tit.

The word facramente is as much to Cape as an holy Cigne, and prefem teth all way compromple of god. It in the ploe aceltamente. God ordepned tes ar Cys= that the rapne bowe Moulde reprecent nes of go and lignyfie bnto all men an othe that des promy God (ware to Roe and to al men after tym that be wold no more drowneth motide throme mater

Sacrame | Les.

> The Cacrament of the body and bloode of Chaile

The factamente of the body. rebl.

the Sacrament of the boby and bloude of Chufte hath a promple annexed whyche the preefte houlde declare in the Englythe tonge, Chys is my body that is broke for you. Thys is my bloud that is thed for manye buto the forgeuencle of Cins nes. Thys boo in temembraunce of me tapth Chaife, Luke. rrit. Ind.i. Coun. The propi. yf when thou lepft the Sacramente mile whys or eatelte hys bodge of Dignhelle hys che the fa bloude, thou have thre prompte faite cramente in thine harte (that his body was flain preacheth and he bloud thed for the Cynnes )and tuftifteth bejeuelt it, to arte thou laued and tuft: onelp. fied therby. Yf not, co helpeth it the not though thou beareft a thousande masles in a bare of though thou borfe no= tynge elle all my lpfe longe then cate hps body or brinke hys bloud: no more then it hulde helpe the in beed thurfte to beholde a buthe at a tauerne boze, pe thou knowelle not thereby that there were wone worth in to be folde

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Bapfime. Aptime hath alfo hps worde and promite which the preife oughe to teache the people & Lhuide the in the Englythe tonge, and not to playe the Popengay whythe Leebo fape pe, bolo Cape pe and Baptifmum Cape

of baptim.

tage pe, to; there ought to be no mumi anyonge in soche a mater. The preste ber fore he baptiseth areth satenge, beleved thou in god the father almyghtpe, and in his sonne Zelus Christe, and in the hulpe gooste, and that the congregation of christ is holy. Ind they saye pe Then the preste bypon this fayth baptyseth the childe in the name of the father and of the sonne, and of the holpe goste, for the forgenenelse of sinnes as peter saith act. it.

TEhe walhynge wythoute the worke helpeth not: but thoso in the word it pur erfieth and clenfeth bs. Is thou readel Bobe. v. Dow chilt clenfeth the congre gatpon in the founterne of matere the som the worde The worde is the promple that God hath made Row as & preacher, in preaching the morbe of god Caueth the heares that beleue, Co Dotth the waldprige in that it preacheth and representeth buto be the prompte that God hath made bnto be in Chrifte the maffinge preacheth buto be that we at elenced wyth Chriftes bloubefedynge which was an offeringe and a fatiffat tion for the Cinne of al that repente and beleue concentringe and Cubmyttynge them felues buto the woll of God. The plungpinge into the water Cpgnyfpeth that we dre and ar burred worth Chall

how the facramens

De wedlocke. Rebit as concerning of old life of linne which is Add. And the pullings out agapne lig nifieth that we ryle agapne with chips from a new lyfe full of the holye gooks which thail teach by a gyde by a works the will of god in by as thou leyst 1802 ma.vi.

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Atrymonpe of wedlocke is a state of a degree ordepned of and and an office where in p husbande serveth the wyfe and the wr fethe hulbande, it was ordened for & remedy and to encreace the worlde and for the man to have the woman and the woman the man with all love & hinds nes, s not to ligneifie any promple that Batetmos euer, I herde or redde of inthe Ceripture Therfore ought it not to be called a fa: ny was crament, It hath a promple that we fin not order not in that face, pfa man receaue bps ned to fyg wyfe as a gyft geuen to hym of God, anyfy any the wyfe her hulbande lyke wyle: as al Promple. maner meates and drinkes have a pros mple that we fpnne not ,pf we ble the measurably worth thankes geuinge. Ve they call matrimonie a facramente bes cause the scripture bleth the spmilitud of matrymonte to expresse the mariage of wedlocke that is betwenn be s chaple (for as a woman thought the be neuer to pose, pet when the is marped, is as trih as her hulband:eue lo we whe we

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repente & briene the promples of . Gob in Chapfte, though we be neuer fo pote Conners, pet are as epch as Chiple, all has merites are ours with all that he hath) Ve for that cause they call it a fa eraméte: Co well I multer de Ceed, leuen a net-kepes, bred, water and a thousan De other thringes which Chill and the prophetes all the Ccripture ble, to es prelle the kyngdom of heue a gods was be with al. They prayle medlocke mit they; mouth, & Cape it is an boly thinge, as it is berelp: but had leuer be Cantil fied with an whose, the to come with in that Centuarie. TDforder.

ye wed locke be holy why lever have whores the wives

albbeacon, beacon.pieif.159 hove Lardynall, Batriarchs Dope be names of offices and Ceruice or mould be, and not facrametes There is no promife coupleth therwith Pf they minifter theps offices, truly, if is a ligne that Chriftes Cpapte is in the pf not, that the denill is in the. Are thes all Cacramentes, or which one of theme D; what thinge in the is that holy fra me or facramenter The Mauinge or the anointinger Mohat also is the promise that is lignfied therby: 18ut what wo Des printeth in the that character that Cpirituall Ceale: D dieamers and nam ral beeftes worthout the feale of the fpi te of god: but Cealed with the marke of the

Charac ter.

Echtit DE ardet. be beelle and wyth cancred coffeiences Chere is a mord called in latine Bacer dos in greke hiereus, in hebzue cohan, Sacerdos that is a minifter an officer,a Cacrificer ois piellas Baro was a pret a cacrify ced for the people & was amediator bes wene god and them. And in the englyd Quide it have had Come other name the piele:But Intichtift hath Deceaued bs with buknowen & Araunge termes ,to bunge be in to confulpo a Lughtrepous blyndnes. Of that maner is chate a pas de for euer, and all me preftes thorome him and neade no more of any fuch pre keon erth to be a meane for bs buto gob. for chaite bath brought be all into the inner temple wythin the vaple or forebanginge: a buto the mercy Role of god. And bath coupled be buto god where we offer every ma for hom telle the deliptes a peticyons of his bert, a Ca crofice and hyl the futes and appetites othes fleth worth prayer, fallynge and ell mance godly lyupnge. Canother worde is there in greke cals led prefbyter, in laten, fenioz, in englyt

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enelber a is nothinge but an officer to trach and not to be a mediato; betwie God and be. Thele neade no anointpn geof ma. They of pold tellament we te anorated worth opic, to lignific the a nogntinge of Christ and of vs thosows **L**hill R.tt.

16 lefbites

Dieftes. te not to be anopn: ted weth opie.

Dforbee. Christ with the holy good. The wit now ough is no man prefte but he that is chofen. Caue as in tyme of necellyte enery per Con christeneth to mave every må teach hys wyfe and houtholde and the wife hpi chpldern boin trine of neade pfi Ce mp brother linne I may betwee hom and me rebuke him and bamne hys ba de by the lawe of God. and mare all conforte them that ar in dy Cpaire with the promples of God and faue them of thep beleue.

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TBy a prest then in the new testamons ce of a pre binderftonbe nothpinge but an elber to teach the rounger and to barnge them buto the full knowlege and buderflow Bynge of Chailt and to mynyfter the li cramentes whyche Chapte orderned, mbyche is all fo nothringe but to pitt ch Christes promites And by them that acue all they; Audy to quench the light of truth a to holde the people in darke nes understande the dysciples of sathi and mellongers of Antychafte, what fo cuer names they have or what to cut they call them felucs. And as concerny ge that ourc Coppretualte (as they will be called make them fetues holper that the lave people and take to greate land bes and goodes to prape for them, and promple them pardonnes and forgenes nes of Cynnes, or abcolutyon, with out

They wyl be holice but thepz beades be not holp at all.

ECIE Ofordet. out preachinge of Chriftes promites, is Compare falmed and the workinge of antpehip: ther den fr and (as I haue Capo) the rauenpinge des to the of those wolfes whych Baule actum. Doctrine ? rt piophelped, dulbe come after his De beabes of partinge not Cparing the flocke. Thepr Christ and Doctryne is that marchaundyce wherof of his apo Deter fpeaketh Capinge: thotow coue. Gles & mo toufnes hall thep wyth fanned woz ge there des make marchaund pee of pou.it. De. frute. it. Ind thep; reasons wher worth thep proue they Doctrine ar (as Carth Baul. Larm, bi cuperfluous disputinges ats gupnges of of beaulpuges of men worth torrupt minbes and belitute of trueth which thinke that lucre is godlines. But Chuft Capth. Dat. bu, by their fru tes halt thou know the that is by their frithre couetouines and mamelelle am bytpon and dioken delpre of honor, co trary buto the example and docterne of Chife and of his Apolles Chile Card to Beter, the last chapter of John. fed my hepe, and not here thy flocke. Ind Peter Capth.t. Detri. b. Rot bepnge logs hes over the parpities: but thele there. and are become Lordes Baut Cayth .ii. Lounth.if. Rot that we be lordes ouer youre fayth: but thefe well be Loides and compell be to beleue what fo euer thep lufte, wythoute anye wytnelle of ferppture, yea cleane contrarge to the A.in. Cepptuce

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Dforber.

Ceripture, when the open texte rebukthe it. Baul layth, it is better to gene that teceane. Act. ex, But thele doo nothing in the worlde but laye Mares to check and receaue what so ever cometh, as a were the gappinge mouth of hell and were the gappinge mouth of hell and Lozinth, etc. I seke not yours but you but these seke not you to chail but you es to them selves, and therfore less that beades Hulde be rebuked wil not com

at the lyght.

T Reverthelelle the trueth is, that we are all equally beloued in Chrifte, son hath fwome to all indyfferently. Acon Dynge therfore as eucepe man beleuch Gods promples.longeth for the and in opingente to playe buto God to fullfil the.Co is the praper herde, as goodin the player of a cobler. as of a Cardina and of a bocher, as of a By Bope, the blecconge of a baker that knoweth the erneth, is as good as the bleffig of our most holy father the Dope And by fild frage buberflonde no the magging of the Bopes or 15 phopes had over thin beed, but player as when we Cape 600 make the a good man : Chrife put hy fuppte in the or gene the grace and por wer to walke in the trueth and to for lowe has comaundementes. te. Is Bi beccaes frendes bleffeb her when heh parted. Gene. priiti, lapenge. Ehou att

Meaneth Manage

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one lyster: growe unto thousands thous sales and thy fede policise the pates of their enemyes. And as Isaac bieled Ia tob Gene. Exun. sayings. God gene the of the dewe of henen of the farmes of the erth abudannce of coine, where and opie ic. And Gene. Exuni. Imaghty god biesse the and make the growe, and multitude of people and gene to the and to thy sede after the, the biessings of I biaham. that thou mayste possesse of I biaham. that thou mayste possesse whych he promysed to thy graundsather and soch tyke,

Last of al one synguler boute they ha be, what maketh the preft, the anountui ge of putting on of the bondes of what other cerymony or what wordes. Abou te which they braule and feolde one rea bye to teare out a nothers thate. One fayth thys and a nother that . but can vot agre. Acther ca any of them make to frong a reason which a wother can not improve. for they are all out of the wave and wythoute the fpiyte of God to udge Cpppetuall thyages. Bow be it to thes I answere, that whe chiffe cals led.rif.bp in to the mountagne s chole the the immediatly wethout any anoin tynge of ceremonye were they hys 3: police, that is to wete minigers chole A.iiiL

Df oider.

to be fente to preach hys teftaminte bus to all the whole worlde. Ind after the refutrection when he had opened they wpttes and geuen them knowleage to bnderfand the fecretes of his tellamet and how to binde and lowfe and what he wolde have the to doo in all thinges then he Cent them forth with a commain Dement to preach & bynde the bubeleum ge that continue in Conne, and to lowfe the beleupnge that repent, and that co: maundement or charge made them 18 ps hopes ppftes Dopes and al thynge. De they Cape that Chaile made the pap fes at hys maunder or laft tuper when he Capbe.do thys in the remebraunce of mc. I answere though the apostles wist not then what he mente, pet 3 wpll not Arpue not Cape ther agayna. Reuer the latter the comandemente and the carge which he gave them made the papites. and actes o fpill, when mathias was chafe by lotte it is not to be nouted but that the Apolles after their commune manner, praped for hym that god wolde geue hom grace to monpiter hos offree tralp and put they; handes on him.and erhorted hym and geue hym charge to be bylygente and farthful and the was he as greate as the beeft. And actes. bi. Moben the opcopples that beleued had eyolen. bi. Deacons to mynyfier to the Bamodam

The com maundme te maketh pultes.

Ofother. mydowes, the Apollies praged and put thep; handes on the admitted them to out morea boe. Chep: puttinge on of Buttynge handes was not after the maner of the en of han some blellynge of oure holye 18 yhopes Det with two fyngers:but they fpake bus to them a tolde the thep; butye and gas ue them a charge and warned the to be tapthfull in the lordes bufpnes : as we chole temperal officers and reade theps butpe to them and they promple to be farthfull mynifires and then are abmit ted. Rether is there ani other maner of ceremony at all required in making of oure Cpiritual officers, then to chole an able perfon and then to reperfe him his dutpe and geue hym hys charge and fo to put hom in hos ceowme . Ind as for that other Colemne boute, as they callpe whether Judas was a preft or no. Ira Mhat Ju re not what he then was:but of thes I bas is am fure, that he is nowe not only preft, nom

Enaunceis a worde of they?

Own forginge to dysceaue be

Whal, as many other are. In b

Ceripture we fonde penitentia repentati
ce. Agite paniteciam, do repente, Pent. A poynte
teat bos, let it repente you. Metanopte of practi
in greke, for thynke pe, or let it for thin. se.
ke you. Of repétaunce, they have made
penaunce

but allo Bythoppe, Lardynaile and

TDf penaunce

Dope.

Divengunce.

penalice , to bipude the people & to mas he the thonke that they mul take pays me s doo fome holy deades to make fas ecfaction, for theyr Cinnes, namely Coch es they encounce the. As thou maille in the cronycles, when greate kpages and eplantes ) which with biolece of Imer De coquered other tunges londes & flem all that came to hombe came to the fels sies a had colcience of they? wicked bee des, then the Bichopes coupled the, not to Chrifte:but bnto the Dope and pica ched the Dave . bato them . and made them to Cubmitte them Celues and alfo they; realmes buto the boly father the Bope and to take penalice as they call st, that is to fave, foch muncyons as the Hope and 15 phopes wold comaun be them to booto byth abays to ends te them with frue lode, to be prayd fore for: euer and to gene them eremptyons and pleuelege and tycens to boo what the lutte bapanytheb.

C2.

Repetaunce goeth befoje fapth apps Repental bareth the mape to Christe s to the pro myles for chile cometh not, but buto the that Ce they? Connes in the law and repent. Repentauce that is to Cap ,this momphas and folome of the herte las Beth all oure lyues, longe. for we fyns de oure Celues alt oure lynes longe to mease for Gods lame and therfore for SE COM

Dloider. towe s morne loginge for ftregth Bepe taunce is no facramente:as fapth hope loue, and knowleginge of a mans tyn= nes are not to be called facramentes for they are fpirituall and inupfpble. Row mult a facramente be an outwar de figne that mave be Cene, to frantie to reprecente and to put a man in reme hrance of Come Coiritual promple which can not be Cene but by fapth only. Res pentaunce & all the good deabes which accompanie repentaunce to Gep the lus fes of the fech are lignifed by baptim Repetaun for Paul Capth Bom. vi. (as it is abo: ce is frany ue reherled) Bemebre pe not ( fayth he) fied by that all we whych are baptifed in the Baptym. name of chaile Jelus, are baptyled to dpe with hime we are buried with him in baptyme for to bye that is, to hall the luftes and the rebellyon whych remaps neth in the fleth Ind after that be Caith Pea are beed as concerninge Conne bus lyue onto God, thorowe Jetus Chapft oure toibe. If thou toke on the profes. fron of our hertes a on the Cpirite and for geuenes whyche we have receaued thosow chailes merites, we ar ful bach but pf thon loke on the rebellion of the fleth we do but begrnne to bre to be bapticed that is to broune & quench the luftes, are full baptifed at the laft my nute of beeth. And as concerninge & workpus

DE confellion.

workinge of the fpipte we begynne to True & growe everye daye more and mos re both in knowlege and alto in Godly lyuinge accordinge as the luftes abate. as a chylde receaueth the full foule at the frift daye, per groweth dayly in the operations and workes therof

ar Df contel Cion.

Die con fellyous to knomlege mbere in thou put fie.

Dutellion is Diuers? Duc fo: loweth true faith inceparably. And is the confectinge + know leaginge with the mouthe, wherin we put oure truft and confidence. Is when selt thi tru we lage our crebo:confeffynge that me truft in god the father almyghty and in his truth and promifes, and in hys fone Lefus our losd and has merites and de feruinges, and in the holy goofe, and in his power, affplience a gidynge, Ehrs confession is necessarye buto all men that wibe faued.

For Chrifte Cayth Mathir. he that des nyeth me befoze men bym wyll 3 denge before my father that is in heuen. 3nd of this confessio capely the holy Apostel Daule in the.r. chap. The belefe of the herte iultifieth, and to knowlege wyth the mouth maketh a man fafe . Thys is a wonderfult texte for oure phylolo: phers of rather Cophilters, our wordige wple.enemps to the wploome of God oure depe and profounde welles with

. preached

Df confeccion. out water, oure, cloudes wythout mon-Qure of rapne, that is to fave, naturall Coules wethoute the Couite of God and fealinge of godipe thinges. Co iulipfp to make lafe are both one thing. Ind to confesse with the mouth is a Good morke and the frute of a true farth, as

all other morkes are.

Tyf thou repent and beleue the promi Ces then Gods trueth ultificth the that is, forgeneth the thy Cynnes and Cealeth the with his holve furte, and maketh the hore of everlationge lyte, thorowe Chiffes Delerupnges, Rowe pf thou have true farth to Ceplt thou the exceas dynge a infynyte loue and mercy which God hath Wewed the freipe in Chufte: the mult thou neades loue agrne: and loue can not but compell the to worke typauntes and botolycto confe e and knowleage appole the thy Lorde Christe and the trust whyche thou have thou half in his word. And this know power to lege maketh the cafe. that is, beclareth cofelle the thou art fate all readye and certyfpeth arte thou thone herte maketh the feate that the fure that fapth is rpghte and that Gods Couptes is in the as all other good wordes boo For pf when it cometh buto the popute thou have no lufte to worke not power to confes, how coudeft thou prefume to thynke that Guds sprite were in the.

thou arte

A nother cofellyo is there whych go a nother eth cotellio is Diconfestion-

goeth before farth and accompanyethe repentaunce for wholoeuer repenteth Docth knowlege has france in has here thyne ber= And who fo ever doeth knowlagge has Connes receaueth forgeuenes ( as Capth John & in fpill of his fielt pillle) De me knowlege oure Connes hers tapthfull & fult to forgeue be oure Connes ? to clefe bs from all buryghtwylnes, that is, be cause he hath prompsed, he must for hos truethes lake do it . This confellpon is nctellarge all our trues longe, as is ter pentauce And as thou bnderfton best of repentaunce, co bnder fonde of thes co fellio for te is lyke wyle included in the facramet of Baptim. for we al wayes eepente and all wares knowleage or confelle oure Cinnes buto God, and pet

nyfre buto bs.

Thrifte in the eare is verelia worke of Cathan, and that the faileft thateuet was wroughte, that most hath deuous red the fayth. It begå amog the grekes and was not as it is nowe, to reken all amas france in the preftes eare, but to are councell of fuch boutes as men hab as thou maylt fe in Saint Prerom and in other authours Acther went they to prefies onlye whych where verye fewe

dyspare not but remembre that we are

wated in Chaiftes bloud, whych thing

oure Baptyme both reprefente and fig

Dhrifte.

to knows

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te vnto

Bod.

at t mo tag not tet

to: Dea rob ucs me.

> mo Day ma mo CET

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£ (tit Df conteion. at that tyme, no moo then preached the morde of God, for thes lo greate baun tage in Co manye malles Capenge was not pet foude, but wet idefferently whe te they fame a good a a lerned må. Ind to; becaute of a lytle haauery whych a beaco at Conftantynopyll played thos was pus row cofellyon with one of the chefe we down top uce of the cyte it was layed bowne nga knauery a ne. But we Intychiltes pollellyon, the moge the moje knauerpe we le growe therfoje grekes. dayly, the more we fablyth it a chapfe But is fa man is a Copyrettal thenge. s hath gods blethed worde inhys hette and Gods Cpryte to therby as certyfie hym of all thynge. De is not moge ! bounde to come to any care. And as for the realons whych they make are but perfualpons of mans wyldome. fylk as perternynge onto the keres and ma ner of bynding and loofping is prough about reherled and in other places. Thou maple also se howe the apostics bled them in the actes and in Baules ppkies, how at the preachinge, of fapth the Corpte came and certified they hee tes that they were justified tholow bes leginge the prompfes.

Mohen a man featethe that has hert how a concenteth buto the law of God, fea: man chall leth hym Celfe meke.paciet courtes and kno's mercyfull to hps nepboure-altered and the: hys fascioned lyke buto Chufte, why thuld finnes are

be bout forgenen.

Deconfellion.

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be boute but that god hath corgenen bi and cholen hym a put hys Cpate in him though he never cromme his Conne into

the preftes earer

Dne blynde reafon haue they fapen ge. How hall the prest bubpud, loose, a

Inns 15 theyz gyas and not Godd spi ette.

Forgette the Cynne whyche he knoweth not: how byd the Apostles: The Cerup ture for fake they and runne buto they; blinde reafons and draw the firipture Blyndrea buto a carnali purpofe. Mohen 3 haue tolde the in thine care al that I have do ne my ipte longe, in ozder and wpth all circumitaunces after the Camefulelima ner what canft thou doo more, the preas che me the promples Capenge: Vf thou repente and beleue, Gods trueth Wal la ue the for Christes Cake - Thou levelle not mone herte, thou knowell not whes ther I repente or no, nether wheter I colene to the law, that it is holy enghie ous 1 good. More ouer whether I beles tle the promples of no, is also buknos wen to the. If thou preach the law and the promples ( as the avoities opd ) fo Quide they that god hath chosen res pent and beleue and belaued: eue nowe as well as then. Howe be it Intichnite must knowe all Certetes to Cabips hys kprigdome and to worke hys mystries myth all.

They bringe also so, them the stoete of

tie of the.r.lepers. Mongche is wyptten Lerne to en the rouchap. of Luke. Dere marke know the they falthed and lerne to knowe them for they for euer, The fourtene Condai after the are bereit feelt of the Ermite the begynnynge of lepers in the. but lelle is the land golpell and the their here but and the ir.lellons wyth the refte of tes. the feuenth is p expositio of Bede bpo the Card golpell, where, Carth Bede, of all that Thule beated of what fo cuce discase it were, he cente none buto the piefics, but the lepers. End by & lepers enterpreteth folowers of faile boctrine only: whych the Cpirituall officers, and the lerned menne of the congregation ought to cramine, and rebuke thep: lees nynge wyth godes worde and to wars ne the congregation to beware of them Mhpche, pf the were afterwarde heas led by the grace of chaitt ought to come before the congregation and there open Ip confelle thep; true fapth. i But all other bices (Capth he) boeth God heale worthin in the conference, Thoughe they thys wofe reade at mas tens, pet at the malle, pf thep have any fermo at all, they fpe clene cotrary buto thys ope tructh. Repther ar they amas

EDE contrition,

gether in darkenes.

med at all., for why they walks all to

## Of Contrition.

Ontrition and reventaunce both one and nothring elfe but a Cozowfull and a moznynge berte And becaufe that Bod hath pio: miled mercy bato a contrite herte, that is, to a forowfull and repentyinge herte they to begyle Gods worde and to flabipte they wycked tradition, have fai ned that newe worde attritio or Capeng thou cand not knowe whether thy for row or repentaunce be contrition or ats trition, ercepte thou be Grenen. Mohen thou art freden, then it is true cotritio Dh fori pharifey, that is the leven of which Chuft Co biligently bade be bes merc. Math. bi. And the bery prophes Cie of Deter theate couetouches with fapnyo wordes wal they make marcha Dife of pou.ii. Deter.ii. wyth tuche glos Ces corrupte they Gods worde to Crtte in the confciences of the people, to leade them captrue, and to make a prape of them hyinge and Cellynge they? Cynnes to fatiffy they? bufactable couctouines Aeuerthelelle the trueth is, when anpe man hath trefpaled agaynfte God. 36 he revente and knowlege hps trefpale god promifethe hym forgeuenes wyths oute care Carfte. If he that hath offended hys neyboure

repente

Actition is of the leuen of phriles.

Df contrition. chi repente and knowlege hys fante aring forgeuenes, pf hps nepghboure forgeue hem, god forgeueth him allo, by his hes ly promife. Dath. rbiit. Lpkewyfe pf he that Conneth openip, when he is openip rebuked, repente and turne, then yf the congregation forgeue hym, god forges ucth hym. Ind to forthe whofoeuer res pented and whe he is rebuken knowles geth hys faute is forgeuen.

The alfo that bouteth of hath hys con frience tangled, ought to ope his minbe bnto!Come faithfull brother that is ler: ned, the wall gene bym faythfull coun:

faill to helpe hom worth all

Co whome a man terfpaleth buto mhom hom he oughte to confelle. But to con: man offens felle my Celfe bnto the. D Intichalte, Deth to whome I have not offended, am I not hom mult bounde.

They of the olde law had no confelfion in the eare. Acpther the Zpoffics not they that folowed manye hundted peares after inewe of any fuch whifpe ringe. Moherby the was they attrition turned buto contritio yea why are we whych Chaik came to lote more boute Yea and why are we then the Icwes more bounde wythoutelcripture: for thift came not to make be moze boude but to loofe be and to make a thous fand thynges no fynnes whyche before D.11. mer

he confesse

Satiffaction,

mere frame and are now become frame agapne. De left no nother lawe with bs but the lame of loue. De losfed be not from Moples to bynde bs buto Antithuftes eare Bod hath not tred Ehuft buto Intichipites care nepther hathe poured all his merche in thiber stor it hath no recorde in the olde tellamente. that Intechnites care Gulde be 1910: pictatorium, that is to wete godes mers cy Role, a that God Quid crepe into fo narow a hole to that he coude noe wher elle be founde. Repther byd god wipte hys lawes nepther pet hys holpe promy fes in antichusteseare: but hath grauch them weth his holy Courte in the hertes of them that beleue, that they myghte have them alwayes redy at hande to be faued therbp.

T Satisfacion

thys wife onderstonde, that he that loueth God hath a commaundemente (as faynte Ihon, fayth in the fourth chapter of hys fyst pilte) to loue hys neyghbour also who pf thou have offended thou must make hym amendes, of satisfaction, of at the lesse wave of thou be not able, are hym forgenees, and of he will have mercy of god, he is bounde to forgene the. It he wil

It bath no recorde it of fripture that god thuld cerep in and hys be hym felf in Intiches sare.

Chife is an cuerla ftinge fas suffaction Of latisfaction. evil, he will not: yet God forgeueth the ye thou thus submitte thy selfe. But onto god warde Chryste is a perpetual and an everlastynge satysfaction for ever

moze.

as ofte as thou falleft throme frant tie repente and come agaphe and thou arte Cafe and melcome, as thou mapfe fe by the Cimilitude of the riotous Cone Luke rb. If thou be lopen out of Cen tuary come in agayne. If thou be fallen from the wave of truethe come therto & gapn and thou art Cafe, pf thou begone aftrape come to the folde agaptie & the heparde Lhaile Cal Caue the , pea and the angels of heuen hall recopte at the compage to ferre it is of that any man hall beate the or chyde the. If any pha eifer enuve the, grudge at the or raple bpo the thy father hall make answere tor the as thou feilt in the fore reherled lykenes or parable. Mohofocuer ther fore is gonne out of the way by whatle suer chaunce it be, let hym come to hys Baptime agapne and bnto the plotel's Cion therof and be thathe Cafe

for thoughe that the wallynge of Baptyme baptime be pall, yet the power therof, lastetheuer that is to say, the worde of God which baptime preaceth lastetheuer and saues th for euer, as Paull is past and gone neuerthelesse & worde that Paull prea

Ablolution.

ched lafteth euer a faueth euer as many as come therto with a repenting herte

and a ftedtafte fagth.

pere by leytte thou that when thei thake pentaunce of repentauce and call it a lacramente and divide it in to constrition, confession and latisfaction they speake of they; owne headdes and lye fallige

€#bColution.

Deprablolutio allo iuftifieth no man from fpnne. For with the herte boo men beleue to be mutified withall, Capth Baull Rom. r.that is throw fapth and beleurng the promites ,are we tultifped, as I haue Cufficientle proued in other places with the Ceripture. fayth Capth ( paul in the fame place) cometh by hering, that is to Tap, by hearping the preacher that is let fro Bod and preached gods promiles. Row whe thou abcolneth in latine the bulerned heareth not . for howe, farth aulificoz rini. whe thou bleffelt in an onknowe toge, hall the bulcened care amen buto thy thakes geuyng: for he wotteth not what p laplt. So lykewile the lape wotteth not wether thou lofe o) binde, or whether thou blelle or curle In lpkc maner is it yf the lave bnders fand latine of though the pick absolue III

her his cto loo loo uer

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and tha awa Da pre

and loo! tclt

and mā hps

byn so el so fo fo byn noti

lape

all :

Of latisfaction. chili in Englishe, for in his absolution here herseth no promise of god: but speaketh his owne wordes layenge: I by the austoute of peter and paule absolue or loose the from at thy sinnes. Thou saik so, whyce art but a trenge man and necuer more then now verely.

and the ceripture cayth John. the first that Chies onely forgeneth and taketh ewaye the cynnes of the worlde. And paule and peter and all the Apostles preache that all is forgenen in Chryse and for Chrises cake. Gods word only looseth a thou in preaching that myghetis loose also and else not.

Moho Co euer hath earcs let hi hears and lette hym that hath eyes Ce. Yf any ma loue to be blynde, hys blyndnes on hys owne heede and not on myne.

fayenge of Lhypst to Peter.

Apat, rbi. Mohat soeuer thou
byndest on earth, it halbe bode, what Of byn
so ever thou sofest, it halbe losed, and dyng and so forth. Lo saye they, what so ever we lookynge bynd and what socuer we look here is and of the nothynge excepted. And another texte popes augliage they of chipst in the last of mathem toryte of all powers is gene to me saith Lhist in power.

Dittil

Df byndynge.

The pope calengeth ouer man only but Duer gob sito.

heaven and in carty, goo therefore and preache. tc. 10 reachpinge leaueth the po. pe out and layth loo all power is gene power not me un heue and in carth. Ind ther bud taketh bpon him tepojal power aboue kynge and Emperourc and makethlas wes byndeth them. Ind lyke power tas keth he ouer Gods lawes, and bilven: feth weth them at hes lufte, making no Conne of that whych god maketh Cynne and maketh Cynne where God maketh mone: pea and wypeth out gods lames cleane and maketh at his pleafure, and wyth hym is lawfull what he lufteth. he byndeth where god loofeth and lo Ceth where God byndeth . He blecleth where God curfeth and cruefeth whee God blecceth he taketh austorite allo to bynde and toole in purgatory Chat permite I bnto hymifor it is acreature of hys owne makinge. He allo byndeth the Aungels. For we erade of pops bolde ther that have commaunded the aungels to The Pope fette dyuers out of purgatory how be it I am not pet certifoed whether they the angels obered or no.

brnocthe The true loofpage.

23 urgato

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fore be

an derdande therfore that to bonde bindinge and to looke, is to preache the lawe of God the golpell or promites, as thou maple le in the thpid chapter of the le ond praic to the Counthians. Mohem eldaule calleth the preaching of the law the

and lolinge.

the mynistration of death and dampna tion, and the preachynge of the promo fes the ministringe of the fparte and of epghtimilnes, for whe the law is prea ched all men are founde Conners, and theriose dapned:and when the golpell and glade tpopnges are picached ,then are all that repente and beleue founde gaint his rightwife in Chaift. Ind to erpoud it al romi a the olde doctours Caynt Dierome Caithgainfe bi bpon thys texte whatfo ever thou brn: hope and delte, the bichopes and preftes Capth henrele. to lacke of bnberftanding ,take a lytle pecumption of the Pharites opon the Ind thynke that they have auctorite to byndde innocentes and to looke the wy ked, which thinge our Bope and Bil hopes doo. for they fage the courfe is to be feared, beit rpght or wronge Though thou have not deferued pet pt The curfe the pope curle the thou arte in perpli of s to be thy Coule as they lye: yea and though he fered. be never to wrongfully curfed, he multe be fagne to bpe abcolution. But Capnte hicrome Capth as the preife of the old lawe made the lepers cleane or buclene the ryghte to byndeth and bubyndeth the preift ofmaner of iolonge. the new lawe.

The precite there made no ma a lesper neyther clented any man, but God and the precit cadged onely by Moyles lawe who was cleane t who was but cleans

Df byndynge.

cleane, when they were brought buto

hpin.

13 bo here we haue the law of god to suoge what is Cynne and what is not, who is bounde and who is not. ABore ouer yf any man haue fpnned. pet pf he repente and beleue the promile, we are fure by Gods worde that he is looked and forgeuen in Chufte. Dther auctos tree then this wyle to preache, have the preiftes not Chriftes Apolles had no nother the felues as it apereth thosome out all the new teltamente. Therfoje it is manifelle that they have not.

Chill bn Derstade this texte all power is geuen mem hes earth and also bsed it ferre os cherwple then the

pope.

Saint Baul Capth. Loz.rb. Monen we cave all thunges are bnder Chiple, he is to be except that put all buber him End the father is not vnder Chult,but about Chaift and Chaiftes becde.t. Lot bi. Chustelayth John-xis. I have not uen and incpoken of myne owne heede but my fas ther whych Cente me, gave a commaun Dement what I chulde Cape, and what I holde Cpeake. Mhat Coeuce I Cpeak therfore, euen as mp father bade me lo I spake. If Christe had a law what he Guide doo, howe happeneth it, that the pope lo runeth at large lawies Thogh that all power were geuen buto Chuik in heuen and in erth yet had be no pos mer ouer hys father not pet to rapgne temposally ouer téposall princes but a comments

cot hat ton bat eni tes 11 bys and and mil al n che Cont ther 000 wer pour tow wha Lozi ouet lam and

chet punj to au and! the k

men. and I Giril and lolinge. cr.

commaundemente to obey them. Dow hath the pope then luche temporall auc tonte over kinge and Emperour. How hath he auctorite above Gods lawes and to communde the aungels, the lain:

tes and god hym Celfe:

Thultes auctorite whych he gaue to what aucs hys disciples, was to preache the lawetoute and to bipinge Conners to repentaunce, chill gas and then to preache buto them the pro-ue his miles which the father had made bitoapofties. al men for his fake. Ind the Came to pre the only Cent he his apolice. As a kyng Cendeth forthe lys Judges and geneth the righte them his auctorite Capenge: Mibhat pehinopinge boothat doo J. I gave you my full posand loos yet meaneth he not by that fullcynge. power, that they chulde destrope anye towne or citie, or opprelle any mã or do what they life or thuld raigne over the Loides and Dukes of hys realme and ouer has owne felf. But geueth them a lawe with them and auctorite to binde and looke, as ferforth as the law firets theth and maketh mencion: that is, to punythe the euplithat boo wronge and to avenge the pose that fuffre wronge, and to fer as the lawe fretcheth, well the kynge defende bys judge againft al men. And as the temporali sudges bynd and looke temporally, to des the preftes spiritually s no other wayes. Howeve

it by

Of byndynge.

pope regg neth under Childe, as Lardinals and with un : Bimopes do under kynges lawle (fe. der Child

m pena ce a culpa is a proper breame.

of loofeth a pena et a culpa, that is from the faute of tref pale and from the payne due duto the trespace. Bod yf a ma repent forgeueth the offence only: and not the payne also

Cape they, caue turneth the eucrlastynge whe popt payne but temporall payne. And ap poynteth ceuen graves in purgatory for more mer money forgeneth bothe, and bath more money forgeneth bothe, and bath more ciful for power then god and is more mercyfull mony then then god. This doo I caith the pope of god is for my ful power and of the treasure of the the death churche of decempages of marties, cost

of hys onli fellours and merites of Chulte. Conne Fyilte the merites of the faintes div The mery not caue them letues but were caued by

tes of Layn Childes merites onely.

Chistesmerites but all that repenter Chistesmerites but all that repenter to that who so ever repenteth is uniner tes of diatly hepre of all Christes merites and Christe, beloved of God as Christe is Howe the pape then came this foule monster to be look such that why power to sell p which god geneth frely the god ge Dreamers, yea D dencis, and o beny ueth frely mous scoppions, what poylou have ye

and footpage in pour taples D petitent lene that Co turneth the fwete bied of Chuftes docs tryne into the bitternelle of gall. Thefreres runne in the Came Cpiri te and teach Capenge: Doo good beabes and redeme the papers that abyde you in purgatory yea geue be Come what to boo good workes for you. And thys is Conne become the profitableft marchan breen the worlde. D the cruell mathe of God open vs because we love not o trueth. Tfor this is the damnation and ind: gemente of God to lende a fals 1014: phet buto hom that woll not heare the trueth. I know pou fapth chufte. John. why he . v. that pe haue not the loue of Bod in you. I am com in my father names and pe receaue me not, pt a nother thal come

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ue to bys trueth . all the promples of God have they other whypt clene out, or thus leveded them woth open ipes to flably the they? confession with all. And to kepe be fro knowleage of the trueth, they doo all thynge in latyne.

in his own name, him hall pe receaue.

The doeth God avenge hem Celfe on

the malicious hertes which have no los

The pros milcs are put out of leuended whp.

Thep prape in latyne , thep Christen in latone, they blelle in latone - they ges we absolution in latyne, only curse, they in the

iatyme.

Df confirmation.

The pope commauns deth god to curfe.

they in the engirth toge, Moherin the take boon them greater auctorpte then euer god gaue them. for in they? curles as they call them, weth boke, bel and candle, they commaunde God and chip fe and the angels and al faintes to cur Ce them, curle then god (lap they) father fonne and holy god, curfe them byigen Mary. sc. D pee abhompnable - mbho gaue you auctolyte to commaunte got to curfer God comandeth pou to blelle and pe commaunde hym to curfc, blelle them that perfecute you blelle but curft not Capth Saynte Baule Romanoum rii. Mohat tylannye wyll thefe nat ble ouer men, whych prefume and take be pon them to be Loides ouer God and to commaunde him. De God Dal curle any man who that bleffe and make him better: Roman can amende him Celfe ercepte BDD poure hps Cpairite bnto hom. Daue we a commaundemente to loue our nerboure as our Celfer How can I loue him and curle hom alfo: 16 mes Capthattis not pollyble that blell ge and curfpng thulde come both out of one mouth. Chapft comaundeth. Math. b. Capenge loue poure enempcs. 15 lelle them that curse you. Doo good to them that hate you, 13 sape for them that boo pou wing a perfecute pou, that ve, mar be the childerne of your heuenly fathen

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In the marches of wates it is the ma: Z cuffo. per pe any man have an ore of a cow fto methat is len be cometh to the curate and defireth bled in bom to curfe the Reiler. Ind he comaun the mars beth the parythe to gene him enery man ches of gods curle and his. Gods curle ampne Males. have be, farth every man in the parime D mercifull God what is blafphemp, of thes be not blacohemp and hampna

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underftande therfore, the power of True er excommunication is thes . It any man communi : Cynne openige and amendeth not when cation. beis warneb: then oughte he to be re buked openive before all the Barpite. and the preche oughte to proue by the Scripture, that all fuch have no parte wyth Chufte . For Chufte ferueth not but for them that love the lawe of god and concente that it is good holpe and erghtwes. Ind repente forowinge and mournynge for power and arength to ful fylit. And all the parpite ought to bewarned, to anopbe the companye of al fuch, and to take them as bethen pea ple. This is not done that he hulde pes tibe, but to faue him, to make him acha med to kyll the luftes of flethe, that the Cpapte might come bnto & knowleg of p trueth. And we ought to pitie hom and to have copallio on him ; if al dili sece to pray buto god for hi to geuchi grace

De confiemation.

grace to repente a to come to the event wave agayne, and not to ble fuch ty, rannpe ouer God and man , commauns Dynge God to curte, and pf he repente we ought with at mercy to receaue him in agayne. Thys maple thou ce. Dath. zbiii.and.i. Cozin.b.and.ii. Cozin.ii.

Tonfirmacion.

13 Gods Ca cramentes preach go fes The po Des Cacea

Doume.

F confirmacron have apzomife,then it jufti fieth, as farre as the promple entendeth if it have no promple, then is it not of god as the Bichops be not

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des promy The Apolice and mynillers of god pie the gods worde, and gods lignes or las tramentes Lignific Gods worde alfo t put bs in remembraunce of the promp mentes at fes which God hath made buto be in Contrary wyle Antichziftes Chaifte. Bychopes preach notiand thepr facras mentes fpeake not, but as the bifgpled 25 phopes mum, fo are they? Cuperfitis ons Cacramentes bumme after that the Bythopes had left preaching, then far ned they this dome ceremonie of confit macpon to have Come what at the lefte wave, wherebye they myght rygne ouce they; dioceles. They referred buto the felues alfo the Chaifteninge of belles and confurynge of holowpage of churs ches

Df confpimacyon? c. zift. thes and churchpardes, and of altares chiffenia and fuperaltares, and holowing of the ge of bel luces and fo forth, what fo euer to of les honoure of profete. An hech confermas evon and the other concuracyons alfo they have now committed to they sauf Mby for fraganes becaufe thei them Celues haue fregans as ne lepfoure to mpupfter foch thynges, re oldey for their luftes and pleafures and abun ned. baunce of all thynges, and for the com: brauce that they have in the hynges ma ters and bufpnes of the realme. Dne Thebito kepethe the pipuepe Ceale , another the pes beup. greate Ceale the thipo is cotelloure, that de al amon is to cape, a pipuep trapter and a Cecret Be them. Judas, he is an amballaboure a nother forte are of the hynges fecrete councell. Moois buto the Beatmes where they are of councel. Tas profptable are they bereipe buto the Realmes myth thept councel, as the Lecemos wolues buto the thepe of the fores bus mes bin= Be not the to the aple. They woll Cape that the holpe goote holy goos is geuen thosow Suche ceremonyes. ye as. god had to promited to thulde it be but Paule fapth Bala.in the thipd chapter that the Corpte is receased thorow prea change of the farth, and Actes in the tenth chapter, muple perce preched the farth the hoire goode fell on Comelya ous and on bre bouthouts. Dome that!

Df confyrmacion.

Buttpage on of hans Des.

we fare then to that whyche they woll lave agapuft be,in the eghte chapter of the Acres of the Apolles, Mohere Des ter and John put thep; handes on the Samaritanes & the holpe goofte cames I lage that by puttinge of worth puttin ge of as they put they handes on them the holy good came, Reuerthele le the puttinge on of the handes byd nother helpe not hynder. For the texte capth they praped for them that thei might re ceaue the holy gooft

T God had made the Apolites a promi Le, that he wold with Luch myzacles co: firme they preachinge & moue other to the farth. Marc, the latt, The apolics therfore beleued and prayed God-to ful fyll his promple, and God for his true thes lake euen Co byd . So mas it the prayer of farth that brought the holpe gooft, as thou maplt fe allo in the late of James, Vf any man be Cycke Capthe Tames, call the elbers of the congrega cion, a let them prave ouer hym anorns tinge hom with ople in the name of the Lorde, and the praper of farth mal heas te the freke. Mohere a promife is ther is farth bolde to prave and God true to ge ue hpz, hpz petition. Buttinge on of the hondes is an indifferente thonge. fol the holpe goofte came by preachinge of the fayth, and myracles were done at the

13 jayer of Eaith doth the mpla eles.

Deconfymacyon. c. titti the prayer of fareth as well wrthoute puttinge on of hodes as wyth, as thou fepfte in many places. Buttinge on of the hondes was the maner of that na= tion, as it was to rente they; clothes, & to put on facke, and to fpunchie the fels ues wyth affes a erth, when they herd of or lawe anye forowfull thonge, as it was Dauls maner to fretch out hps hande, when he vieached. And as it is our maner to holde bp our hades.when we praye, as come hylle they thumbe naple and put it to they; epes , as we put our hades on chylders hedes, when we blelle them capeng. Chuft blelle the my Conne, and God make the a goud man: whych geftures nether helpe noz hender. This maple thou well Ce by the rui.of the Actes, where the holpe goofte commaunded to Ceperate Baule and Barnabas, to go and preache. Then the other falted and praped and put thepr handes on they heedes a Cent the forth They receaued not the holy good then by puttinge on of hondes, but the other as they but they handes on they heed des prayed for them, that God molde go with them and frength, them, and cotaged them alfo, biddinge them to be fronge in god, and warned them to be farthfull and diligente in the worke of god and Co forth. Lat 10.ii.

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Inoplynge,

alk of all cometh the as noylyng wythout promife, and therefore without profes, but all to gether bufrutefull and superfictious. The lacramentes

whiche they have imagined are al with out promple, and therfore helpe not. For whatcoever is not of fayth is fyn-

me. Rom. ritt.

The laten tonge De Aropeth fapth, achat the molke out ppio: mple Caue thps ini proueth. The peo: ple beleue en the wor he with out the promple.

Row wythout a promple can there be no Capth, The Cacrametes which chail him Celce ordened, whiche have alco pro miles & wold laue be pf we knew thes beleued the, then mingfter they in the la tyne tonge. Do are they allo become as in bufrutcful as the other. Yee they make be beleue that the worke Celfe wythout the prompte faueth be whythe boctrine they terned of Arifotell. And thus ar we become an hundred times worle the the wicked Jewes whych beleved that the very worke of theyr facrifice tully, fred the Agannit which Baul fyghteth in euerp ppale, proupage that nothinge helpeth laue the promples whych god hath fwozne in Chrifte. Afhe the people what they buderftande by they? bapty me or wathinge, And thou thalt fe that they beleuc, how that the very plungin ge in to the water Caueth them : of the promples they know not, not what is Ligny

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Ce,

Of Anoplynge. c.rb. lightfied therby, baptum is called volo: Molowyn wing in many places of Englod, becau ge.

te the prest farth volo far re. The child was well volowed fare ther (yea a our prare is as farre a volower as eucr a

Tibehold how narowly the people los

pielt wythin thes twenty myles.

Pfought be left ke on the ccremony. out or pf the chylbe be not all to gether dipt in the water, of pf, because, the chil beis liche the preft dare not punge hum in to f water, but power water on hps heed how trimble they how quake thei how cape pe fp: John cape they, is thy chylo chailened proughs hath it his tul chistendor. They beleue verely that the child is not chaftened :pe 3 haue kno: wen prefes that have gone buto the or ders agapne Cuppolinge that they wes re not preftes, becaufe that the byfore . left one of hps ceremonies budone. Chat they call confirmació, the people tall by hoping. They thinke that yf the bythope butter the chyld in the forched that it is Caffe. They thinke that o wo: ke maketh luffe, and lykewyle suppose The wor they of an opling. How is this falle do ke laucth etrine brecly. for James Capth in the wot but triff chapter of hys pylle. De his good the worde well begate he ve wythe the worde of that is to lyfe, that, is, with the worde of promp, fage they fe, In whych we are made Gods fon prompte,

p.iii. ues

Df Anoplinge.

fonnes. and hepics of the goodnes of God, before any good mothes . for me can not worke gods wil til me be his få nes and know his wil & hauc his fprite to teach bs. And faint paul faith in the fyft chapter of hre pyfile to the Ephe Cians. Chufte clented the congregacyon in the fountagne of water thosowe the worlde. And Weter Capth in the fyshe of hps ppkie. Ye are boine anewe, not of mortal feed but of immortal fced.by the word of god which trueth & lafteth euce Daule in euery pyale warneth be that we put no truft in mothes and to be wa te of perswaspons or arguementes of mans wyldome, of luperflycioulnes of ceremonies, of Dope bolines, and of all maner dylaplyinge and exhorteth be to cleue falt bnto the naked and pure wor de of God The promple of God is the ancre that faucth be in all temptacpos Wfall the worlde be againste vs, Gods worde is Gronger then the worlde. If the worlde hall be, that thal make be a tpue agaphe . Ne it be postpble for the worlde to call be in to hel from thence pet thall gods worde bipnge be agaput Mereby Cepft thou that it is not the wor ke, but the prompte, that intropeth bs thosow fayth. Row where no promile is there can no faith be: 4 therefore no tultifieng, though there be neuer fo glos rrous

Df Anoplynge. t.rbí tious workes, the Cacramente of Thips des body after thys wyle prache they, In al thyn Thou mufte beleue that it is no moare ge they le, bred, but the very body of Chute, fich uc out the bloude & bone, cuch as he went here on promptes. erth, faue his cote. for that is bere pet I wot not in how many places. I pray the what helpeth al three Dere is no p myle. The deuels know that chult dred on a friday, the Jewes alco. Mohat ar they holpe therby: Me have a promple that chailt, the body the bloude, and al that he byd & Cufered, is a Cacryfyce a rauncome, and a full CatyCfatyon for oure fpnnes: that God for hys fake wil thinke no more on them, yf we have po wer to repente and beleue. Thoip werchmen thynke that God re iopleth in the deade felfe worthoute any for ther respecte. They thinke also that god as a cruell tylante, recorfeth and hath delectatyon in ourc payne taking wythout any forther respecte. And ther fore manye of them marter them felues withoute cause, after the ensample of Baals preftes whych iti, Reg. rbiii)cut them felues to pleafe thep; God wyth

all, and as the olde bethen pagans fas

expliced they; children in the type bn

to thep; gods. The monkes of the char

therhouse thinke that the very catinge

offyth in it felf pleateth God, & refette

Diii.

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Of Inoplinge.

not the eatynge buto the chaffenyng of the bodge for when they have flagne they, bodyes whych could firme of fph eating, pet then will they cate no fletha To liep the Ceiues before thep; Bapes. me allo whe we offer uure lones or dough ters a copel of perfuad them to bowe a profells challyte, thynke that the verye papee + that rage + burning which thei Cofreobitepnynge fro a make pleafeth gob, fo referre not oure chaftrte bnie oure nephours profre . for when wele thousabes fal to innumerable dyseales therof a Dre before thep? dayes pe thous ah we le them breake the commaundes mentes of God darlye, and alfo of bes epe inpacpencye worke abhompnatyos agaputte nature to thamefull to befpos ken of: yet wril we not let them marye, compell them to contynue firll with by olence. And thus teache oure beupnes as it appereth by their argumentes. De that taketh mod paine Cap they is grea telt and Co forth.

Ehepeople are thosowly brought in beleue that the dede in it felfe wythout anye forther respecte saueth the ysthey be so longe at church, or saye so manye pater nosters and tede so much in a toge whych they understond not, or go so much a pilgremage & take so much pain or say say soch a suggestious say, or observe

Df Anoilinge erbit. me fuch a Cuperflicious abferuaunte nés ther profptable to hym Celfe nor to hps nephoure but done, of a good entet only Cape thep to pleafe God wpth allipee to aplle the pare they thynke it a meritory ous deade, whe to love they? neiboure & to forgeue hom, which thong is Cogniti ed therby, they audy not to do not have power to bo, no; thynk that thei ar bon de to do it.pf they beoffeded byhim. So fore have our fals prophetes broughte the people out of thep; wpttes, wap ped the in darknes, thaue rocked the a Cepe in bipnones signorauncee. Mow is al fuch boctrone falle boctrone, and all fuch farth faile farth. for the dead pleafeth not, but as farre forth as it is applyed buto oure neyboures profpt, or the taminge of oure bodyes, to kepe the commaundemente.

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Mow muste the body be tamed only and that with the remedyes that God bath ordened, t not kylled. Thou muke not foremere the naturall reamedye whiche God hath ordened, and brying they felse into suche ease that thou huldeste nether breake Gods commas bement, or kyll thy selse, or burne night and daye without rek so that thou cake not ones think a godly thought nether is it lawful to forsake they neybours, to wythdrame thy selse from serupnge

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Of Anoplinge

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hom, and to get the in to a denne, thue poell, profptable to no ma but robbings all me, fpilt of fayth and the of goodes tlade.and of al he bath wyth makenge hym beleue in the procepty of thy fuper Attious prapers & pope holy brades the prayer of faith & the deades therof that fpung of loue are accepted before God The praper is good accordinge to the proportion of fapth, and the beade acs cordyage to the measure of loue. Row he that bydeth in the world, as monkes call it, hath more fapth then the cloyfte: care. for he hangeth on Bod in all then ges De mufte trufte God to Cende bym good fpeede, good lucke, fauoure helpe, a good mafter, a good nerboure, a good Ceruate, a good wpfe, a good chapma a good wynde, to fende his marchaudile Lafe to londe, and a thoulande lpke, he toueth alfo moare whyche appereth in that he doeth ferupce all wapes buto tips nepboure. Co prave one for a no ther are we equaly bounde and to pia pe is a thringe that we mare all ways es boo, what fo cuer we have in bans be and that to bo maye no man lyge & mother Dhailes bloube bath hozed be al readyc, Thus in the Deade Delpteth God as ferforth as we do it ether to fer ue oure nerboure with all as Thane Cayb, of to tame the fleth that we mave ful

Of Anoilinge exbitt fulfyll the commaundemente, from the

bothom of the herte

a and as for oure papne takpinge gob recorfeth not therin as a triaunte, but pytyeth be a as it were momethe wyth be and is all wave ready and at hande to belve be opt we call, as a mercyfull father and a kynde mother. Acuer the later be Luffereth bs to fall in to many temptacions & much aductfyte, pee hpm felfe layeth the croffe of tribulacyon on our backes, not that he recorfeth in oue folowe, but to dipue frane out of the fleth which can none other wole be cus red:as the philicion & lurgion beo mas ny thinges whych are papine full to the fyche not that they rpiople in the pays nes of the pose wactches:but to perfecu te and to dipue out the dyleales which can no other wole be healed.

Mohen the people beleue therfoze pt they doo to muche worke or tuffre to much payne or goo to muche a pylgremage, that thei are taffe, is a faile faith for a christen man is not laued by workes, but by farth in the promytes before al good workes though that the workes (when we worke Gods comaundes mente, wyth a good wyll a not workes of our own imagination) declare that we are taffe a that the sprite of him that hath made be saffe is in be yea and as

GOD

Of Inoplinge

E chriften man Kra Deth not a sos as pilgrema

God thosow preaching of farth both purge and iuftifie the berte euen fo thes row workinge of deades docth be pure and suftyfye the membres makynge be perfecte both in bodre and Coule after

bs.

ae to be Ca the lykenes of Chaife. wed therby I Acther neadeth a chille ma to rane Saluació hicher of thither, to Bome, to Dierufale is wythin of faint James of any other pilgremag ferre or nere to be faued thereby, or to purches forgenenes of hps fpmics. for a chriften mas bealth & Caluacion is th in him euen in his mouth, Roma r, The worde is ny the, even in thy mouth ; in thyne herte that is the worde of farth which we preach lapth Baul. Ne we be leue the promples with our hertes & co felle them withour mouthes, we ar fafe Thys is oure health wythin bs. But how that they believe that thei heare not And howe that they heare wythoutes preacher Laith Baul Roma, For loke on the promptes of God and to are all oure preachers bome, Dr pf they preach them thei Co Laufe them and leuen them that no fromake ca broke them not fyns de anye Cauce in them. for they paint de loche an care confeston as is ims pollpble to be kepte, and more impol Confesion Cyble that it Mulde fande wyth the pro mples and tefamente of God. and thei torne them penacence, as they call it to tall

Df Inoplinge C.Pfr. falle, to goo pilgremayges and gene to moth to make fatiffactio with al. Etet preach there malles, thep merites, ther pardos, thep; ceremonies & put the pio mple clene out of pollellion. The motde of health and Caluacio is mpe the, in thy mouth and thine herte Capth Daul Rape Cay thep, the Caluacion is in our farthfull care. That is they hold, there Bichopes by know they at fecretes therby mocke worker they all men & all mens whues and bes they tres grie knyght and fquyer, to:0 + kynge, + Coo the betrape at realmes, The Billops with row con the Dope haue a certagne confpiracion feffpon. and fecrete treason agapust the whole worlde. Ind by confession know they what kinges & Emperours thynke. Yt ought be agapuft the, doo they never to eucil, then move they they; captyues to warre fpght a gene the pardons to the Acy who they wyl have takeout of the wap. They have with falmed take fro all hynges a comperoures thep; erght a duties, which now they call they? fres domes libertes & priveleges and have peruerted the opdinauces that god left Mynges. in the worlde, thave made every kinge belwoin Ewere to defende they; faltheed against to the bils they; own Celues. So that now yf anye hopes & ma preach gods word truly a them the not the fredom & libertie of the Coul whych we bithopes have in chaite, or entende to reftore the buto the kinges kynges.

De Anoplinge.

tynges agayne buto they? dutyes and enght and to the rowme and auctoppe whyche they have of god, and of hados wes to make them hynges in deade, and to put the world in hys order agap nethen the kynges Delpuer thep? Cwer des and auctorpte buto the proceptes to fley hym. So bionken are they with

the wyne of the whose.

Dow hall they preas the excep= te thep he bounde.

The terte that foloweth in Paul wil they happipe leve to my charge a others howe thall they preach excepte they be Cente, fayth Daule in the layd. r.to the Rymanns. Me. (wel they cape are the Dope, Latdinals and Bifops, al auc tolite is outs. The Ceripture perteps neth buto be and is our pollellis. And we have a lawe, that who focuer prefus me to preache wythout auctorite of the behops is excommunicate in the deade dornge. Mobere therfore hast thou the ne auctorite wil they cap: They old pha rifes had the feripture in captiuite lphe wyle and ared chill by what auctoute dopft thou thete thinges as who fluid Cape. Moe are phareces and thou art no ne of our order nor halt auctorite of be Chift ared the a nother queftio and Co wel I doo our procests. Moho Cent pou Godr Ray he p is Cende of God, fpcas keth gods word John.ii. Row Cpeake penot goda woldenoj any thinge faue POHE

Df Anoplinge. C.TT. your owne lawes made clene contraryo how to unto Gods word Librites apolites pre know ached Chaft a not the Celucs. De thatis who is of the trueth, preacheth o trueth. Row Cent of god pe preache nothpuge but less, therfore and who are of the deupil the father of all ipes a is not. of him are pe fent. and as for myne auc toute or who fente me. Treporte me buto my workes as Chipfte John the fyft and also tenth chapter, If Gods morde beare recorde that I Cape tructh why thuib any ma boute, but that god the father of trueth and of lyght hath fente me as the father of Ipes and of darknes hath Cente you, and that the fpirite of trueth a of lyght is myth me, as the Coute of Ives and of Darknes is with your By thys meanes thou wilte that every man be a preacher well they fo man fare. Rape bereipe. For God wpli that may prea not and therfore wyll I it not, no me : che but he re then I wolde that every man of lon: that is cal don were mapie of Londo, of eucry ma jed & Cent of the realme konge therof. God is not of God. the auctor of dpifention and atpfe, but of bupte and peace and of good order, I will therfore that where a congrega cid is gathered to gether in chail one be chole after the rule of paul a that he on . ly preach relle no ma opely:but peucty man teach his houghould after the came docteme, 28 ut pf p preacher preach faile then

De Cacramentes.

then who coeuers herte God mouether to the came it halbe lawfull to rebute and improve the falle teacher with the clere and manifelte scripture, and that came is no doute a true prophete sente of God. For the scripture is Gods and thepre that believe and not the false prophetes,

Acramente is than as muche to cape as an ho ly cygne. And the cacras mentes whych Chipste oldeyned pleache Gods worde buto beand ther fore inclific and and mi

milter the Cprite to them that beleue, as Paull thorowe preachinge the Golpell was a minifer of reghtcoufnes and of the Cpapte buto at that beleued hps paca chynge. Dome ceremonies are no Catras mentes, but Cuperfricioulnes. Chuftes Cacramentes preach the fapth of Chuk as the apolities byd and therby tuftis fie, Intichapftes doute ceremonpes pira che not the farth that is in Chailte ,as hys Apolites our Bythopes and cardis mals doo not. But as Antpebuiles Bplhopes are orderned to hall whole euer preache the true fayth of Chill fo are hys ceremonies orderned to quench the farth whych Childes Cacramentes Preach

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cetemo.in generall erri preache . 2nd hereby mapft thou knowe The byffe the difference betwene Chaiftes fignes rece betwe or facramentes and Antichaides fignes nettue fa of ceremontes, that Ehultes Ligne Cpcas crametes ke and Antichaiftes be dome,

Bere be feift p what is to be throught of al other ceremonies as holowed was ter, bieb, falt, bowes, belles, war, aftes and fo forth, and all other difgripnges and apelplage and of all maner comus rations ,as the conturringe of thurche and churchevardes and of after fiones and fuche lette. Mohere no promife of God is there can be trofarthe not it's Aifienge, nor forgeuenes of Connes. For. it is more then madnes to loke for anye thruge of god faue that he bath promy feb. bow fer he hath promifed fo fer is he bounde to them that beleue, and for: ther not, To have a fayth therfore of a & fayth trufte in any thyinge, where God hath wythoute not promifed is playne poolatry, and a gods pro worthippinge of thyne owne imagena. mile is ibo tion in Rede of God, Let be fe the pyth of a ceremonie of two to ladge the refte by. In confurpnge of holpe water thei play, that who to tuer be Cprinkled ther with mape recease healthe as well of body as of Coule, and lykewife in mas apage holy brede, and fo forth in the is turarions of other ceremonies. Rows we le by daylye ceperiences that halfe

and falle.

Df Cacramentes and there prayer is buber de. for no man te cepucth health of body therbi. Do more of ipkelihode doo they of Coule. Yea we fealfo by experience that no manere: ceaueth healthe of Coule therby. forno man by Corpnkelpage hym felfe with holy water & wyth eatynge holy bread, is more mercyfull then before, or forges ueth wronge, or becometh at one wythe his enemp,or is more paciente and lelle couctous, and to forth. mhyeh are the fure tokens of the Coule health.

The Bills Dopes bleffynge.

Thep preache also that the wagging of the Bishopes hade ouer be bleucth be and putterh awaye our fynnes. Are thefe workes not against Christ. How can they doo more hame buto challes blouder forpf the waggynge of the bihopes hades ouer me be to precpous a thing in the light of God that I am therby blelled, how then am I full blet Ced with all Curitual bellinge in chill as Paule Capth Ephe.i.Di pf my Cyns nes be full done awape in Chrifte, how remanneth there anne to be done away by fuche phantalyes: The Apolies knewe no waves to putte a wave fyns ne or to blette ve but by Breachynge Chipfte. Daule Capth Galtahians. ii.pt Dowe the epatreoutnes come by the lawe, then Chipfte oped in bayne. So bilpute ] bleffed bs. here. Vebleffing come by the wagging

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ceremo in general crrit of the my hapess hades, the dyed chaile in vapne and hys deathe blelled be not and a lytic afore, Capth Baul, pf whyle me feke to be tuftified by chapite me be founde pet Cymers (Co that we mult be suffifteth by the lawe or ceremonies )is not Challethen a minifer of fpn. 80 dispute I here. De whyle we teke to be bleffed in Chrifte we are pet bubleffed and mufte be bir (Ced by the waggynge of the Byhopes hande, what have me then of Chufte but curle: Chou welte Cape. When we come tpilt to the farth the chaft forgeueth be and ble feth bs But the Connes whyche we afterward comitte are forgeuen be thorowe Cuche thynges. I answere. If any man repete truly and come to the farth and putte hps trufte in chaife, then as ofte as he Conneth of frapite, at the Coghte of the herte is hys fyn put awaye in Chifes bloud. for chaiftes bloud purgeth euer and bleffeth euer. for John faith in p leconde of hya tyle epiltie..

This I wipte but you that ye line not. And though any man lynne (measunge or fraylte and to repête) yet have we an advocate with the, father, Jelus chille whiche is rightcous, and he it is that obtaneth grace for our linnes and hebre, bit it is wipten. But thy man (meanynge chille) because he last the

D.II.

Of Cacramentes and

or a bybeth euer , bath an euerlaffynge prelibode. Therfore is he able allo suce to laue them that come to god thosome hom fepinge he euer touth to make ins terce Cion for bs. The Bymopes ther, fore oughte to blelle bs in preachpage Chufte . and not to Deceaue be and to barnge the crufe of god bpon be with waggrige they bandes ouce bs. Co preache is thepr dutge onely and not to offer they; fete to be kulled or teffycles oz ftones to be groped. Me feale allo by experience that after the Dopes bil hopes or Lardinals bleffpnge we are no other tople bylpoled in oure foules then before.

The prote flacton of the auctor

the Cacramentes and ceremonies, with the Cacramentes and ceremonies, with the protestation, that yeary can care better or improve this with gods word no man shall be better contents there with then J. for I seke nothings but the trueth to be walking in the light. I submit therefore thes works and all other that I have made or shall make of God will that I shall more make but the sudgementes, not of them that surrously burne all trueth, but of them which are ready with Gods words to correcte, yeary things be saybe amille and to surther gods words.

I will talke a worde of two after the

ma crai Derl fpn the be ti telli whe map map ancie cepui Ren **G**ipt for th anfm creaci onelp tens a holp t Mone cerem the fa and H loue, b fulnes Deace,

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erriil. ceremo.in generall. the wordige wyldome wyth them and Cofellyou make an ende of thys matter. De the la robgeth tramentes iutifie,as thep lape. 3 bn: the faces berftande by tultifyenge toggenenes of metes and frines. Then doo they wronge buto maketh the Cacrametes, in as much as they rob them frut be the mod parte of them throwe con: leffe. tellion of thep; effecte and of the caule wherfore they were ordined for no ma mare recepue the body of Lhult, no ma mare marve, no man mare be opico ot ancied as they call it, no man mape res cepue orders, excepte he be fpile Oreue, Acm when the fynnes be forgeuen by hiptic afore haue, there is nought lefte for the facramentes to doo. They wol answere, that at the lefte mare they en creace grace and not the macramentes onelpe, but also hearpnge of malle mas tens and eventonge, and recepupage of Mhas holy water, helpe breade and of the byf grace is Mopes ble Upnge and to faith by at the cercinonies. By grace I buberftande howe to the favoure of God and also the giftes knowe and working of his Courte in bs, as what in loue, kondnes, paciece, obedience, merci fifteth & fulnes, befpilynge of westby thynges, what not peace, concorde and Luche lpke. Yt after of what thou hall herbeto many malles, mates bringeth and eventonge and after thou hafte re grace and cryued hely breade, holy water and the what not bimopes biellinge of a cardinals of the D.III. Depes

De miracles and popes, ye thou wylt be the more kinde

to thy negghboure and loue hom better

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then before, pf thou be more obediente bnto the Superiours , more mercefull more ready to forgeue wroge bone bus to the, more dispisest the worlde, and more a thurfte after Coirituall thonges pf after that a preft hath take orders he be leffe couetous then before :pf a wpfe after le many and ofte pilgremages be more chafte, more ober pente onto hy bulband.moze kynd to hyz maybes and other feruauntes. De Bentylme, bnigh: tes, loides, and kynges, and emperours after they have Capoc Co ofte Davip Cer: uice with thepre Chapellaines knowe more of Chrift then before and can bets ter Chyll to rule they; tenauntes fubices ctes and realmes Christenly then before and be contente with they? Duties, then doo fuch thynges enercace grace, pf not it is a lpe. Mobether it be fo or no I res porteme to experiece, Ne they have any other interpretacions of iuftpfpenge of grace I prape them to teache it me. for I wolde gladly lerne it. Powc late be goo to our purpole agapne.

with they chapellas i quod he. God geue grace their chapellas nes at the last make the not so madde to cape serua ce alone whyle they. 3c.

Mentacles and wor Myppynge of Layutes,

Atychipste chail not os nely come with lyenge wher mira tygnes s dysgyled with eles diaw falchead but also with to Chipste, lyenge mylacles s wos ders saith Paule in the

Capde place.it. Thella, ii. All the true mpracles whyche are of Bod, are thewed)as 3 aboue reherfed ) to moue be to heare Gods word and to fablythe oure fapth therin and to cons firme the trueth of gods plomifcs, that wempght wythout all boutpng beleue them. for Gods werde thorowe farth bipngeth the Cparte into our hertes and alfo lyfe, as Chufte tayth. John. bt. the wordes whyche I fpeake are fprit and lpfe. The worde allo purgeth be s clen feth vs, as Chuft Cayth John .rv. ye ar cleane by the meanes of the word Baul farth.i. Timot.ii. Dne God.one medys ato; that is tolare, advocate, intercels fot,ot an atonemaker, betwene Gob and man the man Chiffe Jelus whych gaue him felfe a raufom for all me, pe ter faith of Chufte. act.iii. Repther is there healthe in anye other:neyther pes allo any other name geuen bnto men where in we multe belaued , lo nowe Chift is our peace our redeptyo of raff fom for our finnes our righteoufnes fa-D.iiii. tisfaction

DE miracles and

Catisfaction and all the promises of god are yee and Amen in hym ii. Loz.i. And we for the great and infinite love why the god hath to us in Christe, love hym agayne love also hys lawes and love one another. And the deades whych we hereforth doo, doo we not to make satysfaction of to obtaine heven: but to succourse our neyghboure to tame, the sless that we wave mare perfecte and stronge men in Christe and to be than hefull to god agayn for hys metcy, and to glorific hys name.

Falle mys eacles dry ueth from Christe

Ontrariwple the miracles of an tichufte are done to vulle frome the worde of God and from bes learnge has promites and from Chaile and to put thy tealte in a man of a ccremonpe wherin Gods worde is not. Is cone as gods worde is beleucd and the fayth [prede abrode, then feale miracles of god. But the miracles of Untichnifte, becaufe thep are wjoughte by the deuell to queche the farth grow Daply more and more:nether that ceale untyll the worldes ende amonge them that beleue not Gods worde and prosmiles. Beift thou not home god loofed and Cende forth al the deuels in the old worlde amonge the Bethen of gentplet and how the beuell wought miracles And

fo f me c end mo nat the bly fall is t det 15 Y De Lh con ani etet bet at h me

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fuc and ye mo:

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Capites worthpppinge CTTB and Cpake to them in eucry imager Eue lo hall the deuell worke faltheed by o: ne crafte of another butyll the worldes enbeamong them that beleue not gods morde, for the iud gemente and damps natio of hym that hath no luft to heare the trueth is to heare lpes, and to be fa bipled and grounded therinthozome faire miracles and he that wol not fe, is worthy to be blonde, and he that byd deth the fraite of God goo frome hom is morthy to be wethoute hom. 10 aufe. Deter, and all true Apoffles preached Chrift onelp, And the miracles ord but confirme and fabliche theps preaching and those everlatinge promptes and eternal telamente that God hath made betwene man & bym in Christes bloods The mpracles byd tellify also that they were true Ceruauntes of Chrifte. Bault preached not hom Celfe, be taughte not anpe man to trufte in hom or hos holys nes of in Beter of in any ceremony but in the promples which god hath Cwors ne onely, pea he myghtplie resplieth all fuch faile voctrine both to & Counthy ans.galathias Ephelias revery where He that If the be true as it is true a nothenateache this more truer) that pf Baule had preached trufte in a hom felfe or taughte any man to beleuefainte is a in his holines or praper or in any thing falle 1020 laur in p promites that god hath mad phete, and

Of miracles and.

and fwome to gene be for chriftes fake be had bene a faile prophet, whi am not Jailo a falle prophete, pf I teach the to truft in Daule of in hes holynes of praper of in any thing fauc in gods wor beas Daule dyb

Mhat he thuld pray that play eth for his neps boure.

At Baule were here a loued me as be loved them of hys tyme to whom he was cent and to who he was a ceruaut to preach Chufte, what good coulde be do for me or with me, but preach Chil and prave to god for me, to ope my bert to geue me hys Cpapte and to baynge me buto the full knowleage of Challer bu to whyche poste of heaven, when I am once come, 3 am as tate as paule, fes lowe with Baule, topate hepre with Baule of all the promples of God, and Gods trueth heareth my prayer as wel as Bauls Talfo now coulde not but loue Baul and with hym good, & playe for hym, that God wolde Arcnath hym he Quid be in all lips temptatyons and geue hym byctorpe, as he wolde do for me. Reuer thelelle there are many weake, and you ge conferences all wapes in the congre gatyon whych they that have the offer to preach ought to teath and not to opf

The meas taughte and not Deceaued.

The Eppip ceaue them. tuali pray not that

Mohat players playe our clergre for be whych floppe be and exclude be fro Chilt and Ceke all the meanes poli

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bleto kepe vs from knowlege of Lhult we mights
They compell vs to hyre freres, mokes come to
nunces, chanons, and precites, and to the knows
bye they abhominable merites, and to lege of.
byte the layntes that are deed to praye chults.

for be, for the berye farntes have thep made hypelinges also because that their offerpages come to they profit. Mohat prave alfo thofer that we myghte come to the knowlege of chafte, as the Apos fles byd: Rap berly, for it is a planne cafe, that all they which enforce to hepe bs fro Chailt, prape not that we mught come to the knowlege of Chapte . Ind as for the Carntes ( whole praper was when they were a foue that we mounte be grounded, fablphed and frenghe thed in Chapk onely pf it where of god that we hulde this wyle worthppe the contrary buto they owne doctrine, I dare be bolde to affirme that by & meas nes of thepr prapers we thulde have ben blought loge a goo buto the know lege of God and chrifte agapne, though that thele beeftes had done they worfte to let it.

The tos therfore let our hertes at rell in Chife and in gods promiles, for lo I thinke it belte, a let vs take the layns tes for an example onely and let vs doo as they both taught and byd.

L'et ve lette Gods promifes before

Of mytacles and.

eyes, and delyte hym tot has mercy and tot whites lake to fullfyll them. Ind he is as true as ever he was, and will boo it, as well as ever he dyd, fot to be are the promples made as well as to them.

Diferpu ges cau Leth mira cles. Depose over the ends of Gods mylacies are in good the ends of the mylacies are endl, for the offerenges whych are the cause of the mylacies dos but mynyster and maptene byce, synne and all abhormateon, and are genen to them that have to much so that for very abundance, they some chame and corrupt the whole world with the sech of they fylthymes.

Therto what some is not of farth is sinne. Rom. run. Faith cometh by he rynge Gods worde. Rom. r. Mohe now thou tastelle or dock anye thruge in the wormppe of any saynte belougnge to to me to the fauoure of god or to be sauch thereby yf thou have Gods worde, then it is true farth a shall save the. If thou have not gods worde, then is it a fals farth superkytiousness and poolatry to annable syne-

Milo in the colletes of the layntes
th which we playe god to laue be those ow the merytes of deferuynges of the
Sayntes (which layntes yet were not faued by they towns descruynges them

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faintes Mordippinge. errbit. felues we cape Der Chuftum bomma noftru,that is for chipf our lordes Cake Me fage faue be good loto thosow the faintes merites for Chriftes Cake. Bow ta be faue be thosow the farntes werps tes for Chriftes Cake and for hys defers urng merytes and louer Take an eram ple, I gentpl man lapeth buto me 3 wil do the betermost of mi power touthe, for the lone whych 3 owe buto thy father. Chough thou haft neuer bone me ples fure,pet I loue thy father well sthp fas ther is my frend a hath deferued that & bo al that I can for the. ac. Here is a tel tamente and a promple made bnto me in the love of mp father onlye. If I cas me to the Capb gentpl man in the name of one of hys feruantes whych I neuer law neuer Cpake worth nether have any acquataunce at al worth and Cape: 6072 I playe you be good mafter buto me in fuch a caufe. I have not beferued that yee hulbe to doo. Reverthelelle I playe you doo it for fuche a ferauns tes lake :pea I prape pou fer the loue that you owe to my father do that for me for fuch a Ceruauntes Cake. thes well made my petteren wold not methynke that I come late out of laint Patrykes purgatory & had left my wit tes behynd me. This do we. for the tel famente : promptes are all made bute

Demiracles and.

bs in chaile. And we defire god to ha fyll hys promifes tou the Caputes fake, year that he wyl for chaites fake doo u

to; the Capates Cake

They have also merites whych never Bil Cuche pleached gods word nepther oped the marters are the po toje: but to; premieges & libertes which they talfly purcheled contrary gods of pes mar= ters + not i dinauces. Yes and Cuch Caintes though they be deed, pet robbe nowe as fall as gods-for martir ing euer they byd nepther ar leffe couetous nowe then when they where a lyue, T wythefbe: Doubte not but that they woll make a rer: now is fainte of my Lorde carbinall after the beathe of be that be a true and knowe he not aos hps jugglyng and chrafty concepaunce bes mitte and wyll thinne hym glorioully, for hys mee that mpghtplpe Defendynge of the ryghte of tellifieth holy churche, excepte we be ditigente to not hys leaue a commemoration of that Ring morde. rothe behynde bs.

The reasons wher wren they proue The rea : Cons why stheps doctrine are but fletchipe and as Baule calleth them, entilping wordes chev they of mans worksome, that is to wete,for make for philtre and his wirnge argumentes of the wor men with corrupte mindes and belige mpppppnge tute of the trueth, whole God is thepa ofCaintes are folued. bely, buto which poole whofoever offer reth not the Came is an Beretike, and worthy to be brunte.

The Capute was great with god whe

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fainter Morthtpfinge. crivite the was a lyuc, as it appears they the mit eacles whych God Hewed for hym, he must therfore be greate now faye they. Thys reason appeareth wysdome, but is very folythnes with god, for the my eacle was not thewed that thou thide putte thy truste in the taynte, but in the word whych the faint preached, which worde ye thou belevedest it woide saue the, as God hath promised and sworne and woulde make the also greate wyth God, as it dyd the saynte.

If a man have a matter with a screate man of a kyng, he must go first but one of his meane servauntes and then hier there till he come at the kyng This entiting argumete is but a blynd teason of mans witte it is not like in the kyngdome of the worlde and in the

apagdome of God and chafte.

Moth kynges for the most parte we have none acquatauce neyther prompte they be also most comenty mercytelle.' Hope over yf they promise, they are yet men as bronstant as are other people and as butrue. But with God, yf we have belefe, we are acquated and have an open wave in buto him by the doze chiste whyche is never that but throw bublesec, neyther is there any porter to kepe any maout. By hym sapth Paule Eph, ii. that is to say, by chist we have

Demiractes and. an open wap in bnto the father. So a me nowe no more fraungers and for nars ( tayth he) but citylenes wethi Capates and of the houtholde of God. God hath allo made vs promples an hath Cwoine: pea beth made a tikam or a covenaunte and hath bounde by Celfe a hath Cealed hips obligation will Thiftes bloode and cofirmeth it wpi miracles. He is also mercefull a hond and coplarneth that we will not con bnto hpm. We is myghtpe and able performe that he promifeth. De is tri and can not be but true as he ca not ! God. Therfore is it not ighe weth ti kpuge and God. 17 ime be Cynners Cape thep, god wy

not heare vs. 18 cholde how they flefr Bod as from a tpraute mercplelle, wh a man counteth moofte mercyfull bni hom he Conelt fleeth. But thele teacher Dare not come at God. Mbp: for the are the chylore of Lain. Nf the Capite loue whome God hateth, then god an hys faintes are beuided when thou p

ieft to the Capites how doo they know excepte that god, whome thou countr mercplelle, tell ther If god be Co cruell to bateth the it is not iphely that he w

tell the Caputes that p prapelt buto th Mohen ther Cape we be Cynners: answere that Christ is no Cenner, fau

Ehapfte is no Cynner.

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llyw bog ep fle fro elle, who ull bnto teachers for they Capntes and and thou Bia ep know countel o cruelle at he wol bnto the nners: ] ner, Cauc a Catise

farntes worthippinge. C.TTIE a fatiffactio, and an offeringe for fyn ne. Take Chufte from the Capntes and what are they what is wal withoute Chuft is he any thenge faue a blafphe mer, a perfecuter, a murtherer, and'a heder of Lyulten bloude But as Cone as he came to chaile be mas no morea Cynner but a mynifter of ryghtequines be wente not to Rome to take penance bpon hymbut wet a preached buto his brethren the Came mercy whych he had receaued fre, wythout dornge penauns ce of hyringe of Capites of of mokes of freres. Mote quer pf it be gods worde that thou Guld put thy truft in the fain tes merptes or prapers , then be bolde fol gods moide Gall befende the and faue the. West be but thine own reafon then feare. for God commaundethe bp Moles. Deuterno.rii, Capenge: what 3 commaunde you that observe and doo and put nothpage to, not take oughte therfromes & Boles warneth frantive in an hundred places that we boo that only whych god comaundeth a whyche femeth good and ryghteous in hys figh te and not in oureowne fpghte. for no thinge bringeth the wrath of god Co Co: ne and to tote on aman, as the poolas try of hos owne imaginacion

Last of al these argumetes are cotras

Mi. apostles

Of Myracles and

apoftles. Chailt Dicputerh Luke.ri.fa enge: pf the Conne are the father bread well he geue hym a ftone ? Dipfh acke hym fyd, wyll he gene hym a fer penterand to forth. If pe then ( Capth he) whych are euell can geue good gyf tes to poure chyloten, how much eathe hall youre heavenly father geue a goo Coppte bnto them that alke home In a lette before in the Came chapter Capt he. yf a man came neuer Co out of tea Con to bys nepboure to bosowe bread cuen when he is in his chamble and th Doze Mutt.and all hys Ceruauntes wit bym. Reuerthelelle pet pt he contynu knockyng + pjayenge, he wyll ryle + g ue hom as much as he neadeth, though not for loue, pet to be ryd of hym tha he mape haue reft. Is who Gulde lay what wyll god doo pf a ma prape hyn Cepnge that praper ouercometh an eup man. Albe therfore (Carth he )and it the be geuen pou, teke and pe chall fynde knocke and it halbe opened bute pou and luke. rom. he putteth forth the pa rable or Comilitude of the wicked judg whych was ouercome with the impos tune prayer of the wedowe. Ind con cludeth Cayenge. Beare what the wyt hed judge byb. And thall not God auer Be hys cleate which crye buto him nig te and dager Mobether therfore we con plap .ri.Cap bread, 2 pf he na Cers Capthe e gyfs eather a good ir And e Capth of leas bicad: and the es with ontynue ple & ge though om that Ide Cape mgh squ an eupl Dit Cal fpnde, ate poul. the pas ed iudge e impols no cons he wyes sod auen him nigh e we com plap!

Capates worthippinge. c.trr. planne of the intollerable opprellion perfecutio that we Cuffre, 02 of the Ret that combreth & relifteth the Cprit. God is mercifull to heare be and to helpe be bepft thou not allo how Chaift cuteth many and calleth out deuils out of mas ny bulpoken to, how hall be not belpe pf he be defpred and Cpoken to? Thinhe the old phareces, whole natus te is to dipue fpnners from Lhufte, al= ked Chill why he dyd eate woth publi canes & Cynners. Chufte antwered that the whole neaded not the phisicion but the Cycke. That is, he came to have con uerfation weth Cynners to heale them. L he was a gyft geuen buth Cynnees, a gi treafour to pay they? Dettes. Ind chailt to fente the coplayning & difdayninge pha reles to the prophete Ofeas favenges goo and leene what this meaneth. I De 6 fore of require merch and not Cacrifice. :ue as who thuid care, ye pharetes love case? crifice and offering for to feade p god pour belpes mpth all, but God comaun 3 beth to be mercyfull. Synners are euer loi captines and a prage buto the phates ti les a proceptes . for to offer buto theps belpes, and to bpe merites, pardos and forgenenes of Connes of them therfore feare they them awaye from Chifte weth argumentes of thep; bes ly wyfoome. For he that receaueth fors IR.II geuenes

Of Appracles and,

genenes free of Chipke will by no for genenes of the. I came (layth Chipke to call not the ryghtwyle, but the lynners but o repentaunce. The pharcle are ryghteous a therfore have no part with Chilk, nether neade they. For the are gods the lelfe and lauers, But lynners that repente pertayne to chilk. Y we repente, Chilk hath made latisfac

tion for be all ready.

of God to loued the worlde, that he g We has only Connesthat none that bele ue on hym Quide perich, but Quid hau suerlaftinge lpfe. for god Cente not by Conne into the worlde, to condemne th worlde, but that the morlde thorow hom moght be Caued. De that beleuet on hym halt not be daned but he p b leueth not be is daned all ready. Join Thauli Ro. b . farth Becaule we ar tulified thosowe farth we are at peac weth God thorows our Lorde Jelu Chaile, that is because that god, which cannot lye, hath promyled & fwome to be mercyfull bnto bs/ ato forgene b for Chriftes Cake we beleue and are a peace in our conferences we runne no hyther and thyther for pardon, we trul not in this frere wor that monke nethe in any thenge Caue in the worde of go only. As a chylo when his father threa neth hym for hys faute, hath neuer re

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no for Chipue, he cynsharcles to parte for the sut cynshift. Yf attifact

at be ga at beles ld haue not hps nne the posome eleueth he obe . 30,illi we are at peace Jelus - which orne to eue bs are at nne nut ve truft nethet of god e threat uer red tyll

Carntes worthippinge erri. tell he heare the wordeof mercy and forgenenes of hys fathers mouth agay ne, but as fone as he heareth his father fare, goo thy waves , do me no more fo, I forgeue the thys faute, then is bys hert at rest then is he at peace, then run neth he to no man to make intercellion for hom. Rether though ther come any falle marchaunte Capenge, what wpit thou geue me and I well obtane pars don of thy father for the, well he luffre hym Celfe to be begyled, no he wyll not bre of a wilp for that which hys father bath geuen hom frelp,

It foloweth god fetteth out hys to: ue that he hath to vs, that is, he makeh it appere, that men may perceaue loue, pf they be not more then Cocke blynde, In as much Capeth Paule as whyle we were yet cynners, Chipfe dyed for bs. Much more now, Capth he ( feynge we are instifted by hys bloude) that! we be preferued from wrath thorowe hpm. for pf when we were enemyes we were recoffled to God by the Deeth of hys Conne: much more Cepage we are ecconspled, we halbe preserved by hys lyfe. As who duide cape, yf God loued be when we knew hym not, much mos te loueth he be nome we knowe hom. If he were mercyfull buto be while we hated hys lame, much more mercy full Miii.

Of Myracics and

full wyll be be nowe fepnge we loue and delpte Grength to fulfpil it. Ind the biti he argueth. yf God fpared m hys own fonne but gaue hym for bs

howe hall he not weth hem gene be thynges alfor

Mohy we come not to chipft.

Thul prayed. John. rbif. not fort Apolites only, but alfo to; as manye mulbe beleue thosow they preaching was herd, whatfoeuer we alke in hi name the father geueth bs. John .rbi Chrifte is allo as mercefull as the far tes, My goo we not arenght wan b to him: Merely because we feale not the mercy of God nether beleue his true

God wyl at the left way ( Cay they) hi re be the Coner for p Capntes Cake. El loueth he the Capnte better the chaille

hps owne trueth. Heareth he be for the Capntes Caker Co heareth he be not fi hys mercy. for merytes and mercy ca not Ronde to gether.

I fpnallp pf thou put any truft in th ne own beades of in the beades of an other ma oz of any fainte, then minishi thou the trueth mercye and goodnes god. for pf god loke buto the works of buto the workes of any other ma goodnes of the Cainte: the boeth not l all thinges of pure mercy sof his goo

nes and for the truethes Cake whych ! hath fwoin in chill, Row Carth pai in th ve loue le t. And m pared not for bs al ene be all

t for the nanpeas cachings e in hys hff .xbi. the Capn way bn

e not the s trueth hey) hea ike. The chaifte ; s for the not for etcp can

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Caputes worthippinge errrit in the laft to Trus. Pot of the trights ous beades whyche we dyd ,but of hys mercy laued be bs.

Wour birnde bilputers well Cape, pe our good deades tuftifie be not, pf gob loke not on our goed beades nether res garde them not love be the better for them what neade we to doo good deas dese Janlweregod loketh on our good Ge bedes and loueth the pet loueth be not ket for thepreakes. God loueth bs fpill in out chief of the goodnes and mercee, and dea powieth his Coute in to bs, and geueth es dake do dood deades . Ind bes cause he loueth be, he loueth oure good deades: pea becaule he loueth bs, he for geueth be our eupli deades whyche we Doo of trapite and not of purpole of for the nonce. Dure good deades do but te fifpe onelye that we are instyfped and beloued, for excepte we were beloued and had Gods Coupte me coulde nether an doo not yet fonfent buto any good deatur Intichalt turneth the rotes of the the trees bywarde. Se maketh the good of t nes of god the blaunches and our good bpt nes the rotes. Me muft be fraft good at ter Intichapites doctrynes moue God and compell hom to be good agapue for our goodneffes fake: fo mult gods good nes springe out of our goodnes, Maye bereive gods goodnes is the rote of at M.ini. :deop

Of Mylacies and full will he be nowe lepage we and delyte firength to fulfyil it. the bin he argueth. If God spaints own sonne but gave hym so howe hall he not with hym genethinges also:

Mohy we come not to chieft.

Apolles only, but also for as ma hulde beleve thorow theyr preasures herd, what soever we aske name the father geneth vs. John Christe is also as mercyfull as the tes, Mhy goo we not arreght to him. Merely because we fealed mercy of God nether beleve his God wyl at the lest way say the re vs the soner for f sayntes sak loveth he the saynte better the chaps owne trueth. Heareth he vs

not stonde to gether.

(I fynally pf thou put any trust ne own deades or in the deades of the deades of the deades of the man of any fainte, then me thou the trueth mercye and good god. For pf god loke buto the more of buto the workes of any other goodnes of the fainte: the doeth

all thinges of pure mercy tof his nes and for the truethes lake wh hath from in chill, Row layth

Cayntes Caker Co heareth he ber thys mercy. For merytes and mer

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ptrust in the sades of any hen minishis soodnes of the workes other ma or toeth not he of his good to whych he sayth Paul in the

d mercy can

capates worthippinge exrrit in the last to Eptus. Pot of the ryghts ous deades whyche we dyd, but of hys mercy saued be bs.

Wur birnde disputers well Cape, pe our good deades tuftifie be not, pf gob loke not on our goed deades nether res garde them not loue be the better for them what neade we to doo good deas dese Janlweregod loketh on our good Ge dedes and loueth the pet loueth be not ke for thepreakes. God loueth be frift in ou chipf of his goodnes and mercye, and de powieth his Coute in to bs, and geueth be pomer to do good deades . Ind be: caule he loueth be, he loueth oure good Deades:pea becaule he loueth bs, he for geueth be our euril deades whyche we doo of trapite and not of purpole of for the nonce. Dure good deades do but te fifpe onelye that we are juftyfped and beloued, for excepte we were beloued and had Gods Coupte we coulde nether an doo not pet fonfent buto any good dea tur Intichall turneth the rotes of the the trees bywarde, se maketh the good of nes of god the blaunches and our good bp nes the rotes. Me must be frast good af ter Intichapites Doctryne, moue God and compell hom to be good agapue for our goodneffes Cake: Co mult gods good nes springe out of our groones, Rape bereive gods goodnes is the rote of al

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goodnes and our goodnes, of we have any trangerh our of hys goodnes.

Drayer.

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f prayer & good deas des and of popder of toue or charite Thaue habundantive mutten in mi boke of the rufty frenge of faith. Atuet the later o thou mark

our monkes & freres and of other good ly people are worth, I will creake a worde or two and make an ende, Daul Capth Gala.mi, all pe are the Connes of god thorow farth in Telu Chaille . for all pe that are baptifed have put Chuit on you that is ye are become Lhipfte hym Celfe) There is no Jew (Capeth he) nether greke: nether bonde noz fre: ne: ther man not woman: but ye are all one thinge in Chailt Jelu. In Chailte there is nether frenche not englythe: but the frenchma is the engly thmas own felfe. and the englyth the frenchmas own fel fe, In Chailt there is nether father, not Conne:netber mafter:not Ceruaunt, ne ther bulbande:not wofe, nether hyuge, not Cubiccte: but the father is p Connes Celfe & the Conne the fathers owne felfe, and the kynge is the Subjects own felfe and

In chapte me are one asgood as a nother es qualy belo ued & indif ferently bearde

ve hane es.

od deas der of 1 baue waitten e suftp Reuer mark tes of r good cakea 10aul nes of e.for **L**but hapfte th he) re: ne: ili one there ut the Celfe. on fet r,nor , nc= page, nnes Celfe. Celfe

and

DE prapet. E, trriii. and the Lubiecte is the avnges owne fel fe and to forth. I am thou thy Celfe and thou arte 3 my felfe and can be no nere ofkynne. Me are at the Connes of god all Christes Ceruauntes boughte wpth hys bloude and euery ma to other chap fe hos owne felfe & Collaff.nt. Ye haue put on the new man whyche is renuch in the knowleage of God after the pma ac of hym that made hym (that is to lave Chaile) where is (layth he nether greke not Tewes, epicumeplyon not bn cyrcumerfpon. Barbarous or Sithyan dien bonde or freibut Chault is all in al thyn fagth ges. I loue the now because thou arte heor mp father and hatte bone to muche for and n me or mi mother and half borne me and nola genen me fucke of thy breftes (for fo do Jewes and faralynes ) but because of copel the great loue that Chapft hath thewed Chail me. I ferue the not because thou art my al to mafter of my kynge, for hope of rewars be or feare of papie, but for the love of Chifte. for the chylderne of fayth are under no lawe (as thou feift in the Pill les to the Komapus, to the galathyans in the fyill to a pmoth, but are fre. The spipte of Chiste hath wirten the lyue lpe lawe of love in they? hertes whyche diputth them to worke of they, owne accorde frelpe and wyllyngipe for the greate loues take onlye, whythe they fe in

Mocare al chilles Ceruaütes and Cerue chill.

Of player. in Chaifte, & therfore nebe they no law to compelle them. Chift is all in al thin ges to them that beleue, and the caute of al toue Paule farth, Cphe bi, feruaf tes obepe unto poure carnall of Achire matters with feare and tremblinge, in finglenes of your hertes as buto challe not with epe ferupce as men pleafers, but as the Ceruantes of Christe:dornge the well of god from the herte: even as though pe ferued the loade and not men Ind remembre that what Coeuer good thynge any man doeth, that thall he re: ceaue agayne of the loade, whether he be bonde og fre. Chaifte thus is all ma thrnges and caufe of all to a chapten man. and Math.xrb,fayth Chayfte, i as much as ye have done it to anpeol the left of thefe my brethren, ye have be ne it to me. and in as much as pe han not done it bnto one of the left of thefe pe have not bon it to me. Dere feilt thou that we are chuftes brethre a euen Ch Re hym felue, and what fo euer we be

one to a nother that doo we to chiple I we be in Chiple we worke for not wordly purpose, but of love. Is Pauli sapth. to Coun. v. The love of Chille compelled vs (as who hulbe sape we worke not of a siethly purpose), fo (sayth he) we knowe henstouth no mar fleshly ino though we once knew chips

aemi

e,triiif Df plapet. no law Befip we do Co nowe no more. Me are n al thin other wyle mynded ,then when Beter he caute brewe hys Cweede to fyght for Chaife, i, Ceruafi we are nowe ready to Cuffre with chailt 2 Achire and to loofe lyfe and all for oure bery linge, in enemies to bringe the to chapfte. If we to chailte bein chapite we are mynded lpke bnto leafers, chaft which knew no thinge flethly or after the wyl of the flethe, as thou fept chaif :doynge Math rif. when one Caped to hym. Loo weth euen as thy mother and thy brethre fonde with then not men out delpiping to Speake with the. De an worl er good fwered, who is my mother & who are not h Il he res my brethien . and fretched hys hand ep m ether he all in al ouce has dycepples capenge: ce my mo: chapften ther and my brethren . for who co euce pfte, in boeth the wpl of my father which is in anpe of heuen, the came is my brother my Cyfter haue do and my mother. He knew not hys mos re haue ther in that the beare hym. but in that E thele. the dpd the wyll of his father in heaut, tft thou So nowe as god the fathers well and en Chri commaundement is al to Chailt even lo me Do Chiffe is al to a chaiften man chapite Christe is the cause why I loue 602 moo the why 3 am ready to doo the bitters Daule mole of inp power for the, and why 3 Chrise playe for the , and as longe as the caus

Te abybeth , to longe tafteth the effecte 35 lo

euen as it is all waye bare to longe agas ch

the Cone Myneth. Do therfore the work byde

thou cand buto me, take aware my

ape we

o man

chapft

Clebit

for

BOODES

Of player.

fonge & loueth.

goodes:take awaye my good name: ye chapite ma as longe as Chait remayneth in mpne herte, to long I love the not a what the leffe and fo longe arte thou as bere bu: to me as mpne owne foule and fo longe am I ready to doo the good for thom eugli and to longe I praye for the with all mone herte for chaite delpreth it of me and hath Deferued it of me. Chyne bukundnes compared buto bys kynde nes is nothing at al, pe it is Iwalowe bp. as a lytle Imoke of a myghtre won de and is no more Cene or thought but Doze over that eupli which thou does to me I receaue not of thine hande, bu of the hande of god and as gods from

to teache mie pacyence a to nurtoure mi and therfore have no caufe to be angri with the more then the child hath to be angre wythin fathers robe, or a Cychi man wyth a Court or bytter medycyn

De onep bindeth not the chaften plape, God cas reth for bys.

that healeth him, or a prisoner with his fettours or he that is puny thed lawful with the officer that punnytheth hym Thus is Chift all and the whole caul why I love the, and to all can nought be abbed . Thrfore can not a lytle mo neve make me loue the better or moat bounde to playe for the ner make god commaundemente greater Laft of alp

I bein Chapfte then the loue of Chap sovelleth me. And therfore 3 am read

Deptaper. crrrb name: pa m gene the mone and not to take thou in mpne from the pe I be able I wpl do the fee whyt the arce truly, pt not then of thou mynifire dere bu: to me agapne that receaue 3 of f hande to longe of god whyche mynyftereth it to me by for thyne the: for god carethe for hys and mynys the with freth al things bato them and moueth zeth it of turkes and Caracynes tall manner infp . Thong bels to do them good, as thou feyle in es kynde Abjaham Maac + Jacob, and how god valower went wyth Joseph into Egypte & gate tpe won him fauoure in the paplon revery place ght bpo which favoure Joseph receaued of the ou dock hande of god to god gaue f thankes. nde, but Thys is god & christ, all in all goo and & Ccorge had receased I of God. Them that are oure me good I loue, becaufe thep are in chapte e angry the eupl to biginge the to chill. Mohen th to be any man docth well I recopfe, that god a Cyche is honoured, whe any man doeth cuell dreput Motow because, that god is dychonous oteb bis ted. fynallage in as much as God hath awfuli created all and Chuft bought all wyth h hym. his bloud, therfore ought at to Ceke god e cause and Chailte in all and els nothunge, oughte But cotrary wife unto mokes, frees tle mos and to the other of our holy spiritualte is a g moatt the bely is all in al and caute of at loue e gods Offer therte Co art thou father, mother bato falpt Cyfter, and brother bnto them. Differell Chaple thou not, fo know thei the not thou art tye. (pirpi ready nether, father, mother, lifter brocher ner

ons

to

Coch, laye (they ) we know not wheth they be good of bad of whether they fyth of deth, for they boo nought for we be moare bounde to prage for on benefactours (age they) and for the that geue vs them, for the that geue not for them that gene litte are they ele bound a the they that loue lytle. the that geue moch are thet moch bo and the thei that love moch. Ind for that geue nought ar thei noughte bo and the they love not all and as the loue the when thou genpl: Co hate ti the when thou taken awaye from the and rune al vnder a fole and curle as blacke as pytch, So is cloyact li + belge loue, clopfter prager belge pia no thonge and cloyder brerherheb bely brether of Chipae More ouer loue that Cpapngeth of cl Chultis to de Ceketh not hprowne felf .i. Cort ne forges but forgetteth byr Celfe and bellow ecth her fet byz bpon her nephours profpte asc fe but mo: Co Cought ourc profyte a not hys or he Cought not the fauoure of God thyaketh him felfe, but for be pe he toke the w

on the bell th and bengeaunce of God from be

tol

Any kinne at all to them. The is a fight of oures he is a brother of oures far they, he is verely a good man, to he is an ther to oure couente: we be greatly be de to prat for them. And as for such as

e is a lifter oures cape , tothe bo the is a mo reatly box ; Cuch and et whether er they be ght for be e for oure o for them at geue bs re ther ly iptle, + for och boud nd for the thte bond as they hate they rom them curle the Act loue e player etherhed of chais Lozziii. estowed as chais os owne God for he wias nd ad n to him

Ofplayer ctrrbt hom felfe and bare it on hys owne bacs he to biruge be buto fauoure. Lyke wy reboeth a chuften man geue to his bies then a robbeth the not as freres amos kes do. But as Baul comautdeth, eph milaboureth wyth hys handes Come good worke to have where woth to het pe the neady they gene not but receaue only. They laboure not but lyue poelpe of the Cwete of the pose. There is none to pore a wedowe, though the haue not to fynde hys Celfe and hys chylosen nos any money to geue : pet chall the frere Inach a chele or Come what. They prea fre the: layelt thou and laboure in the wor mot de. frift I ape they are not called and she therfore ought not for it is the curates to p office. The curate can not fapelt thou. what poeth the thefe there ther beroda tplye a true preacher preacheth chaiftes tellament only & make chaile the caufe and reward of al our deades a teacheth euerp man to beare bis croffe millingli for thickes Cake. B ut thele are enimies buto the erolle of chipke & preach thepr bely which is they; god. Eph.iii, they thynke that Lucre is the Cerupage of Eimo. vi.that is, they thynke them Christen onely whych offer buto they, belyes, whych when thou haft tyl led, the spue they out prayers for the to be thy rewarde, and yet wott not what praper

Dt player, prayer meaneth, 10 rayer is the longi

for gods promiles, whiche promiles they preach them not to longe they n for the not we the buto any man. They longpage is to full they page whom they ferue and not . Chifte, a thojow twete preachinge and flatter ge wordes deceaue thehertes of the ple and bulerned. Roma. rbi.

Tfynally as Chuit is the whole ca Chipite is the whole cause why bs.

ce why we doo all thynge for oure no boure even to is he the caute why g boeth all thynge for bs, why he rec god leueth ueth vs in to hys holy teltamente .al maketh vs herres of all hys promple and powieth hys Cpipte into bs, a maketh be hys connes, and fathone vs lyke unto Chufte, smaketh vs lu as he wold have be to be. The allur ce that we are Connes beloued, t hep? wyth chufte, and haue Godes Cpapte be, is the concente of oure hertes bu

**動ow** to know gods Cons The lawe ke pe and ehe touche.

the law of God. mhych law is all p fection and the marke where at all i that we ar oughte to hote. Ind he that hyttet that marke, to that he fulfplieth the we with all his heete Coule and myg is the mar te and weth full love and luft wetho all let of refphaunce is pure golde at neadeth not to beput onpe moze in t fyre, he is Areghte and righte and no

Deth to be no more mauenihe is full fa cion e longing sponed lyke chill and ca haue no mose abbed bato bym. Reuerthelelle there fon muses as they not is none to perfecte in thys lyfe that fyn mit beth not let and refpftauce by the realo oug p man. of appgnall Cinne or byth poplon that tepe pr pauch remagneth in hym, as thou may le fe in felu ufte, and flatterin the lyues of all the Caputes tholow out fe h of the Cum all the Corpture and in Baule. Ro.bit. fer The wril is precete, Capth he, but I fyn me hole caus de no meanes to performe that whyche pur 3 doo not that good thynge Bure neps is good. why goo whyche I wolde: but that cupil do I whych I wold not. I fynde by the law he recea ente and that when I woulde doo good, eupli is 20mples, precente with me, Tochte in the lawe be, and as concerning the inter man, but I fin afhoneth de a nother lame in mp membres rebet bs Luch lynge a gapafte the lawe of my mynde & e allutañ Subduynge me bnto the lawe of Conne t hepres which law of finne is nothing but aros Cpapte in tupte a a poploned nature whyche brea tes buto keth into cupi luftes a fro cupi luftes in to wyched beades a mul be purged in s all per the trw purgatory of the croffe of crift at all we byttethe that is thou must hate it with all thene h the la: herte edelice god to take it fro the. And d mpgh the what Co euer croffe god putteth on wythout thy backe beare it pacpently whether it olde and be pouerte Cycknes or perfecutyon, os e in the what So euce it be, a takeit for the right nd neas purgatory e thinke that god hath naps full fals led the fall to it, to purg the therby for cioned

Of prayers and a extribit

Eb crol Ch1

be

De that lo ueth not the lame and bateth In bath no parte with chaiff

Dowe to trpe the our Court tualte.

DE praver.

he that loueth not the law & hate tpn. t hath not profelled in his he tyght a gainft it's morneth not to to take it awaye and to purge bu the Came hath no parte with Ch; thou loue the law and findeft that hall yet finne hang page on the m thou forowed to be beliuered & pi

a Cekelt helpe of anye other faue o oneipe, all is not worth a frame a doctrine of an exaple, thou hafte a couetous n and miltruftelt god & therfore art

ued to begple the nepboures arte hym mercpleffe, not caringe wheth Cynke of Cwyme, Co p mapte wyni hom oz get fro him that he hat hith

the to the observaunte which is Co ged from that Con that he wol not handle a peny, wheth that while o

the fotle fore make the gole come in to hys hole, ready prepared for mouthe wythout bys laboure of f

and by of hys merites whyche he inflore & geue thp money not in to holp handes but to one of them th

hath hyzed other with parte of hy pers or parte of hps, prape to take Conne upon hym and to handle hy

nep for him. In lpkc maner pf any Con that is buder obedience buto

ordinaunce whether it be Con er Di ter, Ceruaunte, wyfe oz Cubiecte) col bateth his ats bette to not to God ge hun of u Chill Ne a that thou the wherof D & purged aue of god aweas for ous mynde ze arte mo: arte buto whether he e wynne by at h: the get h is Co pur pl not once pple Doethe come Aleng red for hys re or [wete che he bath t en to hes em that he e of hps pia to take the idle hys mo pf any par: bnto gods n or dough ecte cocente pnto

errrbiti Of prayers onto the ordinaunce, and pet finde cons trarpe mocions, lette bym goo alfo to them that have profell ban obedyence of thep; owne makings, and bye parte of they mergies. It the worte gene the ir. wordes toz. uf. goo to the Charter: house and bye of they; Cylence and Co. yethe abacnynge of the observaunte yet from hadlyng moncy heale thyne herte pers from delyzinge money and the obedy mer ence of them that wyll obeye nothynge our but theyte owne ordinaunce, heale thy ous defobedience to Gods ordinaunce, and our the fplence of the Charterhoute monke the tame the weues tonge: then beleue that of t thep; prapers hall beliver the foule fro and the paynes of that terrybleand fearful not Burgatory whyche they have farned to purge the purfe weth all. The fpiretualte encreaceth daylye. Boo piclates moo preiftes, moo montes freres, chas nons, nonnes & moo heretikes, I wolde Cape heremites wyth tyke d;affe. Sette before the encreale offainte frauncis disciples in so fewe peres. Reken howe many thousande yea how many twenty thoulades, not disciples onlichut whole tloptices are fpronge out of hel of them in Co lytle Cpace. Materynge of players encreafeth dapip: They feruice as they call it, wareth longer and longer and the laboure of thepre lyppes greater, ₽.II. aton

The.iiii.Cences.

Mhat the forestualte taketh a way wyth ther pla

whe other wepe they tynge and whe other tole they wonne.

Al is of purgaeory

Thelephy fitios gene no other medicines caue purs gacions onely.

newe Caputes, new Cerupce, new feffes. and newe holpe dayes. Mohat take all thele awaper Spnner Pape , for mele the contrary by experience and that fin groweth as they growe. But they take aware frite gods worde with farthe, hope, peace, buite, loue and concord ,the house and londe, rente & fee, toure and tomne, goodes and catell, and the bery meate oute of mens mouthes, All theft Hue by purgatory. Mbhe other were for they; frendes they fringe merelye when other loofe theps frendes they get frens des. The pope with all his pardons is grounded on purgatory. Dreftes, mons kes, chanos, freres with al other fwer mes of procrits do but emptye purgas topp and full the bell. Euerpe malle, Cape they, delruereth one foule out of purga topp. Pf that were true, pea pf the mal: Ces were proughe for one Coule, pet we re the parpine preiftes and curates of euery parythe fufficiet to Croure purgs torpe. At the other coulpe worke of men mpght be well (pareb.

The, titi. cences of the ceripture.

Dep deupde the cerepture in to .titi. cences, the speciall, tro pologicall, allegozicall, anago speall. The literall cence is become nor though

of the feripture. ertrir. thinge at all . for the pope hath taken it cleane awaye and bathe made it hys pollellion. De hath partipe locked it be with the falle and counterfaited hepes of hys traditions ceremonies and faps ned fres. and partly bayueth men from it with biolence of Cwerde. for no man bare abyde by the lytteral Cence of the tette,but pnber a proteftatio,pf it fall please the pope. The tropolagicall Cele perterneth to good maners (Care they) and teachethe what we oughte to boo. The allegory is appropriate to farthe, and the anagogicall to hope and thens acs about. Tropological anagogicall are termes of there owne farning and all together bnnelcellarpe. for thep are but allegories both two of the and thys allegorie coprehedeth them both and is mough, for tropological is but an als legoty of maners and angogycall an allegory of hope. And allegorpe is as muche to tape as ftraunge tpeaking of Milegon borowed Cpeache . Is when we Cape of and wh a wanton chylbe, the fepe hathe ma: gottes is his taple, he muft be anointed with brichin Calue, whiche Cpeache 3 eth. bosome of the hepardes.

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Cohou hatte biderlande therfore The fer that the Corpeture hathe put one fence ture hat whyche is the literall Cence. And that but one litteral Cence is the rote and groude of Cence.

D.iii all,

it Cigny

all, the ancre that neuer fayleth, whi bnto pf thou cleue thou caft neuer en or go out of the wage. And pf thouler the lytteral Cence: thou canft not but a oute of the waye. Reuer the later th Cerppture bleth prouerbes, Cimplitude redels of allegones as al other frech doo, but that with the prouerbe, fym Iptude, redel or allegory Cygnificth is mer the lyteral Cence, why che thou mu Cehe oute oplygenipe. Is in the engly we bolow wordes and fenteces of or thrage and apply them buto another geue them new Cygnyfycatrons. Cape let the fee fwell and rpfe as bpe he well pet hath God appornted hou ferre he that goo: meaninge that the rauntes hall not doo what they wol but that onlye whyche God hath a poputed them to do, loke, per thou lep what lyterall Cence is , bos nothyn Codenipe or worthoute auplemente. L nor the home that thou fondelt bpn wolc interall Conceis, opprelle not t

The.iiti. Cences

Cheacher Cheacher Mohen a thenge createth not well, we borowe creache and care, the Billio hath ble Ich it, because that nother createth well that they medyl with It the porech be burned to or the meteouer rosted, we cay, the bishope has but his fote in the potte, or the bysh

th, whee etter erre thou leue ot but go later the plitudes Cpeches. e, Comps teth is es hou mul engira s of one nother ? s. Moe is the as ed howe at the tp ep wolde ath ans ou lepe, othrige nte. Qut a boon, not the mers. A well, we Bullhope ethringe with al the mea De hath e by cho: BE

of the Ccripture. cri pe played the coke, because the bythos pes burne who they luft a wholocuer byfpleafeth them. De is a ponepipeall felow, that is, ploud and fatipe . He is popph,that is, Cuperficious and farth lelle. It is apaltime for a prealate. It is a pleafure for a 10 ope. De moid be free and pet well not have bes beed haven De wolde that no ma dulde Impte hom and pet hath not the popes marke. Ind of hom that is be traped and woteth not how, we cap, he hath bene at hapft Meis mafter perfons Cofters doughter he is the by hopes Ciffers Conne he hath acardynall to hys bucle-the is a Coprys tuall whose, it is the gentle woman of the parlonage, be gaue me a birrelerlo. and of hyz that answerceh byz busbad. bi wordes for one we cape, the is a lils ter of the charterhouse, as who bulde fape, the thonketh that the is not boun de to kepe Colence, thepr Colence thall be a fatiffaction for hyp. And of hym that well not be faued by Chuftes merptes but by the workes of his ownermans nacyon, we cape, it is a holy worke ma. Thus botom we and farne new freach in euerpe tonge. All fabels prophelpes and redels are allegories as Niopes fa bels and Marliens prophylves and the interpretacyon of them are the lyterall Cence, Biill.

The titt Cences The in lyke manner the Cetiptute bi

es weth wordes and Centences of all me ner thinges and maketh prouerbes ant Cimilitudes of allegones. As chiple fayth . Luke. int. 13 hifitto beale thy fel Mohole interpretacion is , boo that a home whyche thou bocke in Graung places and that is the litteral fence. So when I Cape Chapft is a labe, 3 means not a lambe that bearethe wolle but inche and paciece labe which is beater for other mens fautes. Chuft is a bini not that beareth grapes: but outed whole rote the braunches that beliue, Cucke the Copite of lyte and mercye and grace a power to be the Connes of Gol

and to doo has well. The Cimilitudes of the golpel are allegories borowed of mostolpe matters to expelle Cpirptual thonges. The Apocaliple or revelation of John are allegories whole titteral Zence is harbe to tynbe in many places.

ble of als legoues

Allegories ar no Cence of Cetips ture.

Beyonde all thys when we have foud The englit out the letterall Center, of the Ceripture, by the procelle of the terte, or by a lyke terte of another place. The goo we and as the Ceripture bosowethe Cimulitudes of worldly thonges even to we agaynt

bojowe Cimilitades of affegories of the Ceripture, and applye them to oure put potes, whych allegories are no fence of

the feripture: but free thynges befyots the tate be f all ma bes and chapfte thy felf that at traunge nce. bo meane e buts beaten a bine oute of eliue, pe and of and litudes med of irptuall elatios itterall places. e foude epture, a lpke me and fitubes agaput ofthe

ire put

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of the Ceripture.

exit the feripture and all to gether in the ip berte of the Corpte. Mobrehe allegories I mape not make at all the wplocad. uentures:but mult keps me wpeh in the compalle of the fapth, and cuer applye myne allegorie to Chaile and onto the faith. Take an encample, thou hall the flor of Beter howe he smote of Bals chufes care and home Thufe bealed it agaphe. There belt thou in the plapne terte great lerninge, great frute, a great edifienge, whiche I palle ouce becaule of tedioulnes. Then come 3, when 3 preache of the law and the golpell, and botow the example to expedie the nas ture of the law and of the golpel, and to paynte it buto the before thone epes and of Deter and his Cwerde make 3 the law, and of Chrifte the gofpell, Caps enge, as Beter fwerbe cuttethe of the eare to boeth the lawe. The lawe Damp neth, the lawe kylleth, and manglethe the conference.

TEhere is no eare to erghteous that can abyde the hearig of the law. There is no deade to good but & the lawe dap neth it. But Chipfe, that is to Cape, the gofpell, the promples and tellamet that God hath made in Chifte, bealeth the care and conferere with the lawe bath hurte. The Golpell is life, merche and forgeuenes freipe, and all to gether an

bealing

The.iiii.fences

healpnge plapfter. And as Weter do but hurte & muke awounde where m none before: euen fo boeth the law. when we thynhe that we are holy. erghtcous, and full of good deades, the lawe be preached a ryghte, out ri teoulnes and good beades banyth wape as Cinoke in the wynde, a we lefte dampnable Cynners onely. Ind thou Cepft how that Chufte healeth t tpll Weter hab mobed,an as an bea ge planter helpeth not tyll the como hath troubled the wode.eue Co the a pel helpeth not, but when the law he wonded the confcience andbjought fpuncy into the knowlege of hys for The allegore proueth nothengen thee can boo. for it is not the Ceripti but an example of a fimilitude boton of the Scripture more exprelly and rote it and graue it in the berte. fo

fimilitude or an example docth print thonge muche deper in the wortes of

to pipcke bym forwarde and to awa

hom worth all. Moze ouer of I cou

che the allegory doeth expresse, the w

the allegory a thrng to be gelted at a

byn Hode. The allegorias touchyn

man the doeth a planne Cpeakingesa If thou ca leaucth behynde hym as it were a fi not prouc the allego not proue with an open texte that w rie wyth an open texte then of no greater value then a tale of ! is it falce Doctrine.

eter docth here was lam.for holy, and eades, pf out righ vanythea & we are p. And as aleth not an bealin c coreofps o the gols lam hath ought the ps Conne onge neps Ceripture bosowed lp and to rte. fols 1 printes ttes of a rnge, and ere a fing to awake a coulde that why the were ed at and e of Ros ouchynge

bys

of the Ceripture ctlif hys fyifte parte is proued by Baule mutichapter of hps eppftle to the 180 maynes, where he Cayehe. The lawe caufeth wrath. Ind in .bit. Chapter to the Romapnes. Mbt the lawe or coms maundement came, Conne reupued, and Thecome deed. Ind in the.it.cppfile to the Counthians the thrade chapter, the lawe is called the minifer of beath and bampnacion. tc. Ind as conceeninge the feconde parte Daule Capthe to the Romannes, bechapter. In that we are inflifped by farth we are at peace with God. And in the feconde epiffle to the Counthians the in. The golpell is cal led the ministration of justifpenge and of the berpte. Ind Bala.iii. The Coute cometh by preachpage of the fapth. sc. This doeth the letterall cence proue the The litte allegoppe and beare it, as the foundaral fence tion bereth the house. And because that proueth

all egories proue nothpinge therfore are the allego: they to be bled Coberly and Celson andrye. oncly where the terte offereth the an al legozp. feetico but so famal allenouses l

Ind of this maner (as I about haute done bocth Baule bojow a fimilitude. a figure or an allegorne of Genetps to expresse the natur of the law and of the polyel, and by Agar & hy: fon declareth the propertie of the lawe sof hpr bonde

chyldien

The.titi.Cences

chyldren which wel be tultified by bee des, and by bara and hyp Conne Declas reth the propertie of the gofpell and of ups fre chpidsen whych are suftyfed be fapth and how the children of the lame which beleue in theps mothes perfecut the chyloren of the Golpell whyche her leue in the mercy and trueth of god and in the testamente of hys Conne Jelus our losd, and lykemple doo we bosome lykenes of allegotes of the Corpture. as of Wharao and Berode and of the Scribes and Bharifes, to expielle our miferable captivite and perfecution by Der Antichipfte the pope.

The Capth mas loft throw als legones .

The greatelt caufe of whiche captie uite and the decape of the farth a thre bipnones where in we now are, fprang firfte of altegozpes. for Drigen s they of hys tyme Dieme all the feripture by to allegories. Mohofe enfaple they that came after folomed fo longe, tyli at the tafte they forgat the order and procede of the terte, Supposing that the Ceriptur Cerued but to fapne allegories bpon. In fo much that twenty boctours exponde one terte.rr. waves as chylospn make descante byon plapne Conge. The came our Cophilters with they? Inagogicall and chopolagicall Cence and worth an antethem of halfe an ench, out of why che fome of them Drawe a threde of. it.

Thopolo: gical to phifters.

Days

of the Ceripture. criffi. dapes loge. Yea thou halt fynde pnow that well preache Chrifte, and proue what Come euer popute of the fapthe that thou wpit, as well oute of a fable of Duide of any other poet, as oute of faynt Joks golpell of Pauls eppfties Poetey f Yeather are come unto foch blendues that they not onely Cay the litterall fece profesteth not but alto that it is hurtful and noylom ekylleth the Coule. Mohich pture to danable doctrine they plout by a texte of Paule .ii, Col.iii. Mhere he capeth men. the letter kylleth but the Cpirite geueth inte. Lo Cap they the letterall Cence kpl leth and the Cptrytual Cence geneth ipfe killeth Cap Me multe therfore, Cape they Ceke oute Cophillers fome chopologycal Cence.

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Days

Dere lerne what Cophiltep is a howe blynde they ar, that thou mayck abhore them and Cpue the oute of thy fomake foreuer. Daule by the letter meaneth Moples law, which the procelle of the terte folowpage declareth more bipght then the Cone. But it is not their gile to loke on the order of anye texte but as thep fynde it in thep; doctours to alles ge thep it and to buderftonde it. Paule Che leter maketh a comparito betwene the lawe kylleth is and the Golpel and calleth the law the exponded. letter, becaute it was but letters graue in two tables of colde frome. for flaw

doeth but kyl a dampne the confesence

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The litte rall Cence

of the Ceripture.

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as longe as there is no luft in the heen to doo p whych the lawe comaundeth. Contrarge wyle he calleth the Golpill the administrarpon of the fpute and of erghteouines of multinenge. for when Chart is preached the promites which Bod hath made in Ehnite arc beleuet. the Cvirite entereth the herte and local the herte and geneth luft to do the lame and makery the law a lyuely thynge in the herte, Row as Cone as the herte in feth to doo the lawe, then are we right teous before god and our finnes for ge uen Reuerthelelle the law of the letter graved in ftone, and not in the hertes, was to glosious, that Proifes face fion so bapght that the choloren of Israel coulde not beholde hys face for byygh ncs. It was also geuen in thunder and lyghtenynge and terreble lignes, fothat thep for feare came to Moices and de fred hom that he woulde freake to the and let God Cpeake no moze. Lefte mi Dre (Capoe thep). Ye we heare hym any more:as thou mapfte fe. Erobi.twenty Moherebpon Baule maketh hys com parifon layenge: pf the ministration of deathe thosowe the letters fygured in flones was glozious, fo that the theis Dien of Ifraell coulde not beholde the face of Moples for the glorpe of hys sountenaunce: we Mall not the admym Aratio

Co love the law is eighteouf: nes.

erliiit of the fcripture. Bration of the Cpirite be glozious: Ind againe:pf the administration of Damps natio be glonous:muche more Gall the abministration of righteoufnes exceade in glozp: Chat is,pf the lame that tpl= leth Cynners and helpeth the not, be glo clous, then the gofpel which pardoneth frances, and geneth them power to be the Cones of god, and to ouercome Cpu, is muche more glorious. And the terte

that goeth before is as cleare.

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Tfor the holge a polic Baule Capeth, ve Counthians are oure Diftle whych is bnderftande and reade of all men. in that pe are knowen how that pe are the Diftle of Chapfte minifered by bs and wartten: not worth puke as Mop= les lame but with the Coppete of the ly upnge God : not in tables of Cone ( as the ten commaundementes ) but in the fletip tables of the herte, as who buid fape, we waytte not a deed lame with pnke and in parchemet, noz graue :that whyche dampned you in tables of fos ne: but preache you that whyche bipns geth the Corite of life bnto pour breftes which Cpirite waytteth and graueth the law of love in youre hertes and geneth, you lutte to doo the woll of God. And forthermore. Capth he our ablenes com: th of god which bath made be able to minifler o new telamet, not of o letter (that

of the Ceripture.

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( that is to lave not of the lawe) but of the Corpte, for the letter (that is to Cave che lame ) kylicth:but the Cpapte geueth lyfe ( that is to lave the fpirite of Bob) whyche entereth poure bertes when pe beleue the glad troynges that are pres thed you en Chapite, gupckeneth rout hertes and geneth you life, and luft and maketh you to doo of love and of your owne accorde wythout compulfio, that whyche the lawe compelled you to boo, and dampned you because pe could not Doo worth love and juste and naturally, This feift thou that o letter Cygnifich not the literall Cence and the Corpte the Spirituali Cece. and Rom. ii. bCcth paule this terme litera for the law. And. Rom bii. where he Cetteth it to plaine o pfthe great wrath of god had not blinded the they coude never have Rombled at it.

The lette t tall fece is Spirituall.

God is a sprinte and all his wordes are sprituall. His luterall sence is sprituall and all hys wordes are sprituall. Mhen thou readelte. Math.i. he hall beare a sonne and thou chatte call hys name Jesus. For he shall save hys people from theyr synnes. Thys litterall sence is spirituall and everlastyngs lyse but as many as beleve it. And the litterall sence of these wordes. Math blessed at the mercyful, for they shall be mercy, ar spiritual and life. Wherey

DE Ceripture. c.lzb that are mercy full maye of ryght by the trueth and prample of god calenge men en And lyke is it of thele moides Anat. bi. Yf pou forgeue otherme their finnes poure heuenly father hall forgeue pou pours And to is it of al the promples of gob. fynally al gods mothes are fpyris tuall, pf thou have eyes of god to fe the fraht meaninge of the texte and where bato the Ceripture perteineth and the fp nall ende and caufe therof.

all the Coupture is ether the promples Mohat and teltamète of god in Chuft and fto: 19 to be tres pertepnyng there buto, to frength tought in thy faith ether the lawe & flories pertey the Ccryp nynge therto to feare the from eupli do ture andin inge. There is no ftopy not gelt, feme it the litteral neuer fo Cymple of Co bile buto & wolls Cence. de but that thou halte fynde therin fpi tyte and lyfe and edyfrenge in the lytte tall fence. for it is gods fcripture write ten for thy leeninge and coforte. There is no cloute or ragge there that hath not precous reliques wrapte ther in of farth, hope, parpence and longe Coferin seand of the trueth of god and alfo of hys rpghtwplnes . Det before the flory Ruben which detyled hys fathers bed. The tropy Marke what a croffe God Cofered to of Buben fall on the necke of the electe Jacob. Concedie fpilte the Came ainonge the hethen, wheas pet there was no mo of the

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The.iiii.Cences.

the whole worlde with in the testamen te of God but he and his houthoulde. ? teporte me to out prelates which Chere by their honoure whether it were a crof te of no. Seple thou not how oure wy ked bylders rage, because they se they byldpuges burne nowe they are tryet by the frie of Gods worde, howe ther fere by the whole world to quench the morde of God for feare of logping their honoure, Then what bulynes had he to pacyfre has chyloerner Loke what a Do he had at the octplinge of his bough ter ppna. Ind be thou Cure that the bu thern there were no more furyous for the defripage of thep; tofter, then theff nes here for the Defpipage of there me ther. Marke what folowed Ruben, to feare other that they Dame not thinis there and mothers De was curled am folt the kingdome and also the prefton and hys trybe of generacyon was eut few in numbre as it appereth in the fi

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The adulterpe of Daupd wpth Barlabe is an encample, not to mout be to cuclibut pf (whrie we followe the waye of realtcoulnelle) and chaund dispute be a lyde, that we dispere not. For pf we lawe not 'luche inframpts in Gods electe, we whyche are lo well and fall lo ofte thuld be erly defreated them.

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Df the Cctipture. c.ribi thenke that god hat cleane foilake bs. It ps therfoje a fure and an bndowteb teclució, whether we be holp az bnhotp. we are all Conners. But the differece is that gods fynners confente not to their fynne: They contente bnto the law that The byffe it is both holpe and ryghteous & moine rence bets to have thep: fynne taken a waye. But wene Bo the deuels Conners concente buto thepz des Con fynne and wold haue the lawe and hell nees & the taken awaye and are enemies buto the deupil. righteousnelle of gob.

Lykewyle in the womeli gelt of Roe when he was bronker lape in hys tête with his preuepe membres open, halle Poe.

thou greate edpfpenge in the lptterall fence. Thou Cer fe what became of the curled chylbern of wycked ham whych lawe hpa fathers prpupe membresand

selled therof unto hys brethern, Thou lepft alco what bieffinge fell on Sem ; Japheth whyche went backwarde and couered thep; fathers mebies and fame

them not. And thipolpe thou legft what inframpte accopanynpeth Gods electe be they never to holye which pet is not

imputed buto them. for the farth and trust they have in god swaloweth by al

they! Cynnes.

C

Rot with flaging this texte offerth bs an apte an hacome allegoire of Cps The pope milytude to describe our wykid ha apti is lykined chipfte to ham. E.ii.

The.iiii.Cences. chailte the pope whyehe many hundled

peres hath done all the dame that here ca thynke buto the preup mebre of god which is the word of pmyle or the mor De of fayth as Baul calleth it Roma.z. and the Golpel and tellamente of chip; te where weth we are begote, as thou Ceift.i. Betri.i.and James.i. And as the curfed childern of ham grew into gean tes Co mpghtp and greate that the chil Dern of ACraell Cemed but grechoppers in respecte of them: so the cursed somes of oure Bamthe Bope bys cardynales byhopes, abbotes, monkes and freres are become myghty geauntes about all power and auctorpte, Co that the chyl dern of fapth in the respecte of them at They wyl much telle then grethoppers. Thei hepe to heue by inountagne byon mountagne, and wil to heaven by they; owne Atength, and they own by a wave of they owne makinge, and not by the wave Chapte Reuer the la ter those greauntes forthe wyckednes and abhomynatyons whyche they had wroughte, dpd God btteripe deltrops parte of them by the chyldern of Loth. and parte by the chyldern of Elau, and feuen natyons of them by the chylden of Mcraell. Do no doute that be deltroy there for like abhominations and that Mortlye. For they kingdome is but the kyngdome of ives and falmeed whych maa

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The ble of Cymilitudes. exibit. mult nedes perpth at the cominge of the trueth of gods worde, as the nyght bas netheth awaye at the prefence of daye. The chyldren of Icrael Acw not those geauntes, but the power of God .gods trueth and promples as thou maytele in Deuter. Do it is not me that hal de Grove those geauntes as thou maple Ce by Pauliti. Thella.ii. Speaking of ouer ham Autichzift. ADhome the lorde Chall deftroy Capth he) with the Sprite of his mouth (that is, by the wordes of trueth) and by the bryghtnes of hys comynge (that is by the preachinge of ups of of pell.

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The ble spmilitude Mas I have Capde of allegos Pries, even to it is of worldly ty milituds, which wemake ether when we preach ether whe we expound the Ceripture. The Cimilitudes proue nothynge, but are made to exs pielle mote playnely that whych is con tapned in the fcripture and to leade the in the Coicituall buderstandinge of the tette. Is the Cymilitude of matrimonye is taken to expresse the mariage that is betwene chrifte and our Coules, what erceadinge mercy we have there, where of all the Corpetures make mencio. Ind the Cymilitude of the membres, how es very one of the eareth for other is take

T.iii.

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The ble of

therfore that bringeth a naked Cimilyin

M Cimility to make the fele what it is to love the be without nephoure as thy felle . That preacher Ccripture 15 a Cure token of a falle pros phete.

be to proue that which is contamed in no terte of Cerpture nor followeth of a terte, counte a difceauer, a leader out of the wave, and a falle prophete, t be ma re of hys philosophy, and persuasyons of mas wyloome as waul euery where warneth the, Baul.f. Loui.ii. Capth :my wordes and my preachynge were not with entiling wordes and perfuatios ofmans wpfdome, but in hewpnge of the Coupte and power, that is, he pleas thed not dreames conferming the to fp mplitudes, but gods word cofirming it with myracles. w working of & Cpry: te the whych made them fele euery thin ge in thep; bertes. That poure fapth, Capth he. Gulde not Conde in the world me of man: but in the power of God. For the reasons and symplytudes of manes wylbome make no farth, but waverpage and bacertayne oppnyons

onely, one dia weth me thys wave with

hys argumente a nother that, and of

what pryncyple thou prouefte blacke &

nother proueth whyte, and co am 30

uce bucertapne, as pf thou tell me of a

thynge done in a ferre londe a a nother

tell me the contrary, I wote not what to belene. But fayth is wjought by the

Domes

pan le prea ched not morow wpCoome

**S**tmilitu Disand tes acons of mās mildo me make no fareh but maue ting opini ons onlye.

power of god, that is, whe gods worde gods wor is preached the Copyre enterthe three demaketh herte and maketh the Coule fele it and fure farth maketh the Co fuer of it, that nether ade for god ca werfre nor perfecució, nor deth, nether not les. hell nor the powers of hel, nether yet al the parnes of hell coulde ones preuarle agarnte the or move the from the fuer tocke of Gods worde, that thou hulds of not beleve that whyche God hathe frome.

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And Deter.ii. Deter.i. fapth we folo: ached not wed not deceauable fables, when we o: fables to pened but o pour the power to compug of falle fying our loide Jefus Chill: but Wo our eyes litudesbut we fame hys mayeltye. And agains we the playme haue (fayth he) a more fuer word of pro scripture

phelpe, where unto pf pee take hede, as bnto a lyghte dyning in a darke place. pe do well. The word of prophely was the olde restaments which bereich re coide bnto Chrifte in cuerpe place with oute whiche recorde the Apollies made nether Cympiptudes not argumentes of wordipe wytte. Dere of Cepfte thou, that al the allegoipes, Cymylytudes, per fuafpons and argumentes whiche thep bipage wythoute Cerpture, to proue playenge to Capites , purgatolie, cas re confession, and that God wyll heas re thy prayere moare in one place, then in a nother , and that it is more A.tiii Meryto The ble of

meritozious to eate fyth then Aeth, and that to disgife thy selfe and put on this or that maner cote is moare acceptable then to goo as god hath made the, and that wedowhode is better then matry mony, and birginite then wedowhode, and to proue the assumption of our lasty, and that the was borne without original synne, we swith a kylle says some, are but false bottyne.

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Srole do etryne.

Take an encampte how to proue that wedowhode and birginite excea beth matrimony, they bring this wolld ly Cymilitudes. De that taketh molt pay ne for a man decerueth most and to him a man is most boude to irke wyle must it be with God and to forth nowe the wedow and viegyne take more payne in reliftinge they luftes then they mas ried wpfc, therfoze is they? Cate holyet Frill T Cape, that in thep; owne Cophy. Atre a Crmilitude is the worlde and fer bleft arguméte that can be and proueth left and Conest difceaueth. Though that one conne doo more Cerupce for hps fa ther then a nother, pet is the father fre and maye with righte rewarde them all a lyke. For though I had a thousan de birthien and dyd moze then they all pet do I not my dutpe. The fathers ? mothers also care most for the leeft and wekel and them that can bo leeft:and for the

Similita
Des are juo
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e.tlit. Similitudes. for the worlt care they most and wolde Cpende not they; goodes onelp:but alco thep; bloude to bringe them to the rygh te wave. Ind even to is it of the kping. dome of Christe as thou mapte well Co. in the Cymilitude of the riotous Conne Luke.rb. 99 oze ouer Baull Capth.t. Co eint bit. It is better to marie then to burne. for the perfone that burneth ca not qupetipe ferue God in as much as hys mynde is drawen awaye and the thoughtes of hys herte occupied wyth wonderfull and montrous imaginary De can nether Ce,nos beare, nos reade but that hys wrttes are rapte s he cleane from hom Celfe. Ind agayne, lapth he circumcifion is nothinge, be ciecumcicion is nothrug:but the kepin ge of the commaundmentes is all toges ther Loke were in thou canft beeft hene the commaundementes thyther act thy Celfe and there in abyde, whether thou be wedome wpfe or marde, and then halt thou all with God. If we have in Memul frimites that draw be from the lawes cure our of God, let be cure them with theres in firmt medyes that god hath made. If thou tes wyth burne marpe. for God hath prompled the remeds the no chaltite, as longe as thou mapft es that ble the remedy that he bath orderned: god hath no more then he bath prompled to Clas orderned & ke thene honger wethout meate not temp Row te geb.

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Row to afte of god mote then he hath prompled cometh of a faire farthe and is playne poolatry, and to belyies ingracle where there is naturall remes op is temptpige of God. and of papie takpage thes wele underfande. that taketh paperto kepe the comaun: dementes of god is fure therby that he lourth God, and that he hath gode fpil te in bym. And the more papue a man taketh ( I meane paciently and without groubginge ) the more he loueth god & the perfecter he is and neare buto that health whych the Coules of all chapten men longe for , the more purged from the infirmite and finne that remapneth in the ficme :but to loke for anye other cewarde or promocion in beuen of the tpfe to come than that whych god hath promples for chriftes fake, and whyche Chaile hath beferued for be with his payne takpinge, is abhorr phable in the Epght of god. for Chult only hath put chaled the reward, and oure paper tes king to keve the comaundmetes doeth but purge the Cynne that remanneth in the delb. rertifre be that we are cho: fen and fealed wyth Gods fpirite bnto the rewarde that Chuffe bath purcha Ced for bs

TI was once at the creatings of bot toures of diuinite, where the oponent brought

Symilitude. brought the Came reason to proue that the medowe had more merpte then the birgin, becaufe the hab greater papie for as moch as the had once proued the pleafures of matrimonp. Ego nego de mine Doctor Capth the respondente. for though the birgen have not proued, pet he imagineth that the pleafure is grea ter then it is in deade, therfore is mos te moued and hath greater temptatpo & greaterpayne. Bre not thele bilputers they that Baul Creaketh of in the firte chapter of the frit pulle to Wimothes um. Chat they are not contente wyth o wholfame wordes of our lorde Tefus Chaft. a docteine of godlynes. Ind thee fore knowe nothenge: but waste they? biapnes a boute queltpons and frife of wordes, wherof fpipnge enupe, ftrpee, eaplinge of men woth corrupte myndes delitute of the tructh.

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Is pertaying to our ladges bo by, where it is, or where the body of Eslyas, of John the Euangeliste and of many other be, perteyneth not to be to know One thynge are we fure of, that they are where god hath layd them. If they be in heuen we have never the motein Chips: If they be not there we have neverthelesse. Our dutye is to prepare our selnes but o the commann dementes, and to be thankefull for that

whyche

The ble of

Merch the butherchable fecretes of god Of Goddes fecretes can we knowe no mote then he openeth but o bs. If god thatte, who hall open Howe then can naturall reason come by the knowlege of that whyche God hath hyd buto

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Jeru

bom Celfer Tet lette be Ce one of they; reasons where with thei proue it. The chefe res Con to thes, everye man doeth more for hps mother, Cape they, then for other, in lyke maner muft Chrifte Do for his mos ther, therfore hath me thes preheminen ce, that hy body is in beuen. and pet Lhifte in the twelf chapter of Math. knoweth hyr not for his mother: but as ferforth as the kepte hys fathers come maundmentes. And Daul in the Cecons De Byftle to the Counthias in. b.chap. knoweth not chapit him Celte felhige of after a worldire purpofe. Laft of all god is fre and no forther bounde then he byndethe hym Celfe pf he haue made hy any promple be is bounde, pf not, then is he not. Fpnally of thou fet thys aboue reherled chapter of Math, befos ee the where Christe wolde not knowe hys mother, the feconde of John whe re he rebuked hpp, & the Cecond of Luke where the look hom and how neglygen ce the mas to leve bym behynde her at

Symditude. dL Ternfale buwars, and to goo a dapes Joinepe per the Coughte to; hym, thou myghtelt folue many of they; realons muych they make of thes matter, and that the was not wythout original fyr ne:reade alfo Grafimufis annotations in the Capo places. Ind as for me I coe mite all Cuche maters buto those poles belves whych have noughte elfe to bon then to inque Cuche queltions, and geue them fre liberte to holde what thep ly fe, as longe as it hurteth not the fayth whether it be fo or not exhortpinge pet with Baule all that will pleace God and obtaine that Caluacron that is to Chile that they geve no hede buto bu necellary and braulinge dyfputacions. and that they laboure for the knowles of those thringes wrthout which they can not be faued. Ind remebre that the Conne was geuen bs to gyde bs in oue wave t workes body. Row pf thou leave the natural ble of the Conne, will loke directly on hym to fe how brighte he is , and fuch lyke curiofite, then well the fonne blynde the. So was the fcryp ture geuen bs to gyde bs in oure wape and workes goodly: The wave is chip fle, and the promptes in hym are oure Caluaccion of we longe for them and p lawe is our worke. Rowe pf we Gall leue the ryghte ble and turne oure Cels MEG

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Dow to knowe mes buto bayne queltios and to therehe the buferchable fecretes of Bod, then no doute hall the ferppture blynde vs as it hath bone oure fcole men and our Lotle disputers

Mo as they are falle prophetes

mhyche proue wyth allegorpes spmplitudes and worldiperca: cons that whyche is no where made mencion of in the Certpture. Gue to counte the for falle prophetes which expounde the Ceriptures Diamynge the bnto a worldip purpole cleane contra: the feriptu ty bato the example, lyuinge, and place tplynge of Chuite and of hys Apolles and of al the holy prophetes. For Caith Deter .ii. Betri.i-no prophelpe in the Ceripture hath ange pyquate interpreta tion. for the Corpptuee came not by the well of man : but the holpe men of god chaine soffpeake. as they were moued by the hos lpgooft. Po place of the Ccripture may have a private exposption, that is it mape not be expounde after the woll of Diephetes. man of after the well of the fleth of dia wen buto a moridip purpole contrarve buto the open texte and the generall ar epcles of the farth and the whole cour Le of the Ceripture and contrary to the

touinge and placeplinge of Chill and

the Apolies and holi prophetes.

In exped dingeof re we mul haue a re Cpecte bn> to blining and Diacty fingeof. his apo Acis and

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Spmilitude. as they came not by the well of man, so maye they not be drawen or erpouns bed after the wyl of man : bue as they came by the holy good, fo mut they be expounde and biderftonde by the holy noft. The Ceripture is that where wyth god draweth be buto hym: a not whes re with we fluide be leade from bem. The Coppetizes Trapage oute of God and flow buto Chapte, and were geus Choumulte Che Cert to leade bs to Lhapite. therfore goo a longe by the Ceripture as ture was by alpac, butyll thou come at Chipke, genen to l whych is the wayes ende and rellyinge ade be bis place. If any ma therfore ble the fcepp to chipfte. ture to dame the from Chile and to notell the in any thynge faue in Chipa the fame is a falle prophete. that thou mapfte perceaue what Beter meaneth it followeth in the texte, Thes te were faile prophetes among the peo ple whole prophelies were bely weldo me) as there thall be falle teachers as monge you: which thall private bringe in damnable fectes (as thou fepte howe Decres as we are divided in to montruous fectes orders. of others of religion (eue benpenge that loide that hath bought them (for eues tp one of them taketh on him to fell the formoney that, which God in Chapte prompleth the feely and many hall for lows

Dow to knowe

mes + defp: re of bo Boureis all faile do stepne and that why che falle prophetes Cette Sourgato ep. Bardons 20 japēge to Capittes Lotellyő.

low thep; bammable wages . by whom the mare of trueth thatbe cupil Cpoken of(as thou feilt how the ware of trutth is become herefye, fedpepous, or cante of infurrectyon, and breakynge of the kynges peace, and treaton buto hys hy nes). Ind thosowe couetouines myth farned wordes hall they make mars Louetuot chaundyle of you, Louetoulnes is the conclution: for couetoufnes and ambp: spon that is to Cape, lucre and Delpie of honoure is the fynall ende of all falle the ende of prophetes and of all faile teachers . Lo he bpon the popes falle doctrine, what is the ende therofand what feke they thereby: Moherfore Cerueth purgatory! But to purge the purfe and to polle the and tobbe both the and thy herics of houce and landes and of all thou halte, that they maye be in honoure. Seruth not pardons for the came purpofer anherto perteineth prayege to Cayntes

but to offer buto theps belyes : Mhers fore Cerueth confellpon but to Cytte in thy confepence, and to make the feare and tremble at what Co euer they breas me, and that thou worthyppe them as Goddes: and to forth in al thepr trady: cyons ceremonyes, and conturations thep fearue not the loade , but theys be And of they, falle expoundinge Ipes. the Ceripture, and drawing it contrary

buto

falle prophetes c,liii

unto the example of Chafte and the # In craple police and holye pophetes butother of falle ix: pamnable couetoufnelle and frithy am poundyng

bycpon take an example.

Math.rbi. Mhe Beter Caith to chailt tures. thou arte the fonne of the ipuynge god, and Chufte antwered, thou arte Weter and byon thy stocke I writ bylbe my togregacyo, 18 p the rocke interpret thei mater. and then cometh the pope a wil be peters fuccellos whether peter wil or wyll not pee whether god wol or wil not and though at the feripture fay nap to any fuch fucceffpon and fayth: 100 ] am the rocke the foundacyon and heeo of Chailes church Rowe Cayth all the Chaife the Corporate that the rocke is Ehppfte,the farth fapth and Gods morbe, de chufte faith gods wor Mat. wit. he that heareth my wordes t be is the botth therafter is tyke a man that byl rocke and deth on a rocke. For o house that is bil ded on gods worde wet fronde, though pope. heuen fhuide fall and John.rb. Chipft is the bine and we the braunches fo is Chapfe the rocke, the flocke and founbació where on we be bilbed. And paul i Col. iii. calleth Linife oure foundacy on and al other, whether it be peter os paul he calleth oure Ceruauntes to pres Theaucto the Christe and to bylde be on hom. If tyte ef De therfore p pope be peters fuecoure hys ters tuccet buty is to preach Christ only sother an Cour is but

m.i.

ctoypte to preache

how to knowe,

ctorite bath be none. Ind. ii cor. ri. paule marieth be bnto Chailt and Daueth be from all teufte and confrdence in man. and Cphe.u. Cayeth Baul. De are by bed on the foundation of the apollies a prophetes, that is on the worde which they preached, Christebernge, Capth, be, the hed comer Cone, in whom every byl dynge coupled to gether groweth bpin so an holy temple in the loade, in whom alle pe are byite to gether and made an habytacyon for God in the Cypte and Deter in the feconde of hys fyitt pyllis bylbeth bpon Chafte, cotrary buto the Dope whyche byldeth be on hym Celfe. Del gates hal not preuaple agaput,it. that is to Cape, agapufte the congregas tran that is bolt bron Chailes farth : bpon gods word. Row were the Bope the rocke, bell gates could not prevagle agent hpm. for the hole coulde not but Ronde of he rocke and foundacyon whe re on it is bolte, were fuer But the cons trary fe wein oure popes. for hel ga: tes have prevayled agaput them many hundred peres, and have Cwalowed the bp:pf gods word be true and the flore es that are witten of them: per or pf it be true that wefe wyth our eyes: 3 wil geue the the pepes of heuen Capth Chi Reand not I geue. and John.pr.aftet the refurrectyon paped it and gave the pepes to

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falle prophetes c.liuf to them all indefferentige. Mhatfoes uer thou bendeft on erthit halbe bous be in heaven, and whatfoeuer thou loo felte on erth it Malbe loofed in heauen. Of thes texte maketh the Dope what he wyll, and expoundethe it contrarpe to all the Corppture, contrarge to Chis tes plactylynge, and the Apollies, and all the prophetes. Rome the Cerps ture geueth recoide to hym Celfe. and cuer expoundeth it Celfe by an other os pen texte, yf the pope then ca not bun Chat ex ge for hes expolpteon the practylynge policio is of Chilte of of the Apollies prophetes falle whys of an open texte, then is hys expolyty; che is a on falle docerenc. Chiffe expoundeth gaynft the hym Celfe. ABathei. rbiit Capenge: thy brothern Cynne agaynte the, rebuk ture or a: hym betwyrt hym and the alone. he here the thou halt wone thy brother practifying but pf he here the not then take weth of Chaife the one or two s to forth as it fandeth and of hys in the text, he conculdethe Capenge to apostles. them, all what Couer pe bynde in crthe it halbe bounde in heaven and whatfo euer ye loofe on erth it malbe loofed in peauen. Mohere byndynge is but to res bake them that Cyune and loofynge to forgeue them that repente. Ind John. IL. Mohole Cynnes pe forgeus thei ar for geuen & whole finnes pe holde thep are holde. And Baul.i. Cozinthiozu. b.bpn= 22.11. Deth

De open Cerpp ye Bainfe the

how to knowe.

Deth, and.ti. Counti.ii.loofeth after the fame maner.

Syndinge of alloch

Byndinge and loting is one po wer.

Tallo thys byndinge an loofpige is one power, as he byndeth Co loolethe he, yea and byndeth fyik per he ca loose for who can loofe that is not bounde. Powe what Coeuer Weter byndeth op his fuccellour (as he wpl be tailed + but is not in deade the verpe fuccessoure of Satan )is not Co to be bnderftabe, that Deter of the Dope hath power to con maunde a man to be in Deedly Cynne of to be dapned of to go into bell Capenge: be thou in deedly Conne, be thou damp: ned, goo thou to hell, goo thou to purs gatorp. for that expolition is contrary to the everlatinge teffamente that god hath made buto be in Chufte. De Cente hys Conne Chafte to loofe be fromfyn and dampnation and hell, and that to tellifie unto the world Cente be hys dif ciples. Actes.i. Baule alfo hath no po: mer to deltrope, but to edifpe.ii. Col. t. and, riii . Dow can Chailte gene his bil ciples power agapufte hom felfe and a: gapult dos everlatinge tellaméte: Lan be Cende them to preache Caluation, and reue them power to dampne who they luft Mohat mercy and profite have we in Thultes death and in hys Gofpell. pf the Pope why che palleth all men in wikednesse hath power to fende whom he

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of the Ceripture. he myl to hell, and to dampne whom he luftethe we had the no caufe to call him Jefus, that is to lage lauer: but mighte Mbhat Je ofryght call hym deftroper. Moherfore fus fignes then thes bendenge is to be biderftab freth. as Chailte interpreteth it in the places aboue reherfeth as the Apollies plac tyled it, and is nothenge but to rebuke Mohat bin men of the pre Connes by preachinge the Ding mea law. I man mufte frifte frane agarafte neth. gods law per the Bope can brede hpm rea and a ma must frist Cynne agaynte mhat cue gods law per he nede to feare p popes cyng meas curle. for curlynge and byndynge are neth both one and nothrnge faue to rebuke a man of hys Cynnes by gods lawe . It mhat loo foloweth alco then that the loofpnge is fpnge mea of lpke maner, and is nothpage but for neth. grupnge of Conne to them that repente thosowe preachinge of the promples whyche God hath made in Chaifte in whome onelye we have all forgeuenes of Connes as Chill interpreteth it and as the Apolics and Drophetes practys led it. So it is a falle power that the Dope taketh on hom to loofe gods las wes, as to geue a man licence to put as wave hys myte to who god hath boude tym and to hinde the to chalite which God commaundeth to mary, that is to wete, them that burne and can not lyue thate, It is also afalle power to bynde

how toknows

that whyche Gods worde maketh fre, makinge fynne in the creatures whych

God hath made for mans ble

The pope which to fall loteth tour: geth in purgatory, can not in all the loo Linges & purgations that he hath ether loofe of purge our appetites & luft and rebellio that is in be againft the lam of Bod. And pet the purginge of the is the right purgatopp. If he ca not purge the that ar a lyue, where to purgeth he the that are beed! The apostles knewe no other maies to purge, but thosom prea thinge gods worde which worde onely is that, that purgeth the herte, as thou maple le John. rb. De are pure, Capth Chill, thosow the worde. Row o pope preacheth not to the who p faine to lps in purgatory, no more then he boeth to bs p ar a live. How the purgeth he the? The pope is kine to robin goodfellow which swepeth the house, washeth the diffes a purgeth al by night. But whe bay cometh ther is nothing foude cleane

The pope is Robyn goodfel: lowe,

Some ma wyll cap the pove bindeth the not thei binde the belues. I answere he that bideth him celfe to the pope and had lever have his type a coule ruled by the popes wyll the by the wyll of god a by the popes worde then by the worde of god, is a fole. And he that had lever be bode the fre is not wyle. Ind he that

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falle prophetes. c.lbf. myll not abyde in the fredome wherin Chipf hath fet besis alfo made. Aud he that maketh bedly Cyn where none is feketh caufes of hatered betwene hom and god is not in his ryght wittes, for ther mote no man ca bynde bunt Celf fue ther the he hath pomer ouer hi felf. De that is bnocr o power of a nother man canot bind bim Celfe without licence, as fon, boughter, myfe Ceruaute & Cubiecte Rether canft thou geue ged D. which is not in thy power. Challite cande thou not geue god further the god lendeth it the.pf thou can not live chafte thou arte bound to mary or to be damned. Laft of all for what purpole thou byndefte thy leife muft be fene. Vf thou boo it to obs tapne therby that whyche Chipa hath purchafed for the frely, to arte thou an infidell that no parte with Chapft and lo forthe. If thou welt fe more of thes mater loke in Deuterono.s ther halte Another thou fynde it more largely entreated. Take an other entaple of thep? talte entample, expounding the Corpeture. Chill Caith Mat. rrifi. The Ceribes & the 10 harifes fpt on Mortes Ceate, whatfoeuer they brd rou obcerue, that obcerue and doo: but after they; workes doo not. Lo Cap our Cophifters of procrites, true we neuer lo abominable, yet is oure auctorite neuerthelelle. Doo as me teache Milli. therfor

Dow to knowe

therfore (tage they) and not as we don And yet Chryste fayth they fut on Apoces feate, that is as longe as they teach Apoles do as they teache. For the lawe of Apoles is the lawe of God. But for they, owne tradition and faile doctrine Christe rebuked the and disobeyed the and taughte other to beware of they releven. So yours phareles sytte on Chrystes scate & preache hym, we ought to heare them: but when they sytte on they, owne seate, then oughte we to be ware as well of they, pessive bottine as of they, abhominable lyuynge.

The.ii. Ewerdes arceppoun ded.

Lykewple where they fonde mencion made of a fwerde, thei turne it buto the popes power, The disciples said buto Chailt. Luke exist. Lo here be two sweet des. And chailt answered two is inough Los. saye they, the pope hath two sweet des, the spirituals sweede and the tempopals sweede. And therefore it is lawful for hom to sought and make warre.

Chilte a title before he wente to his pallion, ared hys disciples saveng, whi I sente you oute wythout all prougly lacked re any thyuge. And they sayde nay. And he auswered, but now tet hym that hath a walet take it with hym and he that bath a screppe lykewyse, and let him that bath never a swerde sell his cote and bye one. Is who shoulde saye.

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falle Prophetes. c.lbit it hall go otherwife now the the. Then pe wente forthe in fagth of my worde and my fathers promples and it fedde pou and made proupfpon for you and mas youre fwerde and thylde and des fender:but now it thall go as thou reas diffracharias. riti. I well Compte the the parte and the thepe of the flocke thalbe fratered . Row that mp father leaue me in the handes of the wicked and pe alco hall be forfaken and beltitute of faith: and hall trufte in pour Celues & in pour owne prouispon and in poure owne des tence. Lhuft gaue no commaundemete, but prophecied what fulbe happe. Ind they because they bnderstode hymnot answered here are two Swerdes. Lhift to make an ende of fuch babling answered two is proughe. forpt he had commaunded every man to bye a fwerde, howe had two hene proughe Mo pf two were prough, and perteys ned to the pope onelp, why are thep al communded to bre every man a Cwerde 15p the Cwerde therfore Chapft prophes cied that they thulbe be lefte buto their owne defence. Ind two [werdes were prough: pea neuer a one had be prough for pf euery one of the had, had.r. Cwet des they wolde have fled per midnight

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In the came chapter of Luke not. zii lines fro p topfaidd texte. The disciples

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Dow to Ccape the Cnares
even at the last supper ared who shulle
be the greatest. And Chast rebuked the
and sayde, it was an Hethenishe things
and ther shuld be no such thying, among
them, but that the greatest suide be as
the smallest, and that to be greate was
to do service as Chaste ded. But thys
texte because it is bayghter then theson
that they can make no sophistrye of it
thersoze wyll they not heare it not lette
other know it.

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Di as much now as thou parts Lip Ceplt the falthed of oure pies lates, how all thep; Audre is to difceaue bs & to kepe be in bat kenes, to fit as gods in our conficues s handle be at thep; pleafure s to leade be whether they lufte:therfore, 3 red \$ gette the to gods worde and therby try al boctrine, and againfthat receaue no thinge. Repther any expolicion cotrari unto the open textes, neyther contrary to the generall articles of the farth,nes ther contrary to the lyunge and placti Conge of Lhufte t of his apolites. Ind when they crep fathers fathers remem be that it were the fathers that bothe blynded and robbed the whole worlde and broughte be into thes captpupte where in thele enforce tokepe be figli, forther more as they of the olde trme are fathers to be, foo thall thefe fowle monaters

Tathers tathers.

talle 19 10phetes c.lblif monfters be fathers to them that come after vs, and the procrites that folowe be will cree of thete and of thep; dos inges fathers fathers, as thefe crye, fas thers fathers, of the par pall . And as we feale our fatheres to opd thei that at pafte feale thric fathers , nepther mere there in the woulde any other fathers then foche as we both le and feale thes menpe hundied peres, as thep; becres heare recorde, and the frozics and cros niclees well tellifie. If gods worde aps pered any where they agreed all agayl it Moben ther had brought that a flepe then arous they one the another aboute ther; owne traditions, and one sope condemned anothers becrees and were lome tyme two, yea thre popes attonce and one bythop wente to lame with as nother, + one curled another for thepre owne fantalies and fuche thynges as they had fally gotten. Ind the greatel faintes are they that most defended the liberties of the churche (as they call it) which they fallly gote with blyndynge gringes, nepther had the would any rell thrs many badged peres for reforming offreres and monkes and cealpage of feilmes that were amonge oure clergy. and as for the holp doctours as Augus fiene. Dierom. Lipziane, Chricoftomus and Bede, wyll they not heare. If they miote

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wrote any thynge neglygently (as they were men) that drawe they cleane contrarys they meanings and theref try, umphe they. Those doctours knew of none auctorite that one bythope thulde have above another, neyther thought of once dreamed that ever anye such that ever anye such the thulde be pf any such wysperynge of the pardons, or sevenyng of purgatorye, as they have sayned.

Thow to Ccape the Cnars of faile Drophetes.

iracle ....

whe wo man of les ther was a folem mys tacle.

Ad when they crye mirades miracles remembre that got hath made an cuerlaftynge n faméte wyth bs in Chaiftes bloude & gapuft whych we may recepue on mita cles no nether the preaching of Daule hym Celfe of he came agaph by his own teachinge to the Galathions, nepthi pet the preachinge of the aungels of hi uen. Moherfore epther they are no min cles but they have farned them ( asis the miracles that Caint Deter balowed Moelminster of elfe, pethere be mpias cles that confirme doctrine contrary to Gods worde, then are they downe of the Denell (as the maybe of Ppcmpch and of Kente to proue be whether we will cleue faft to gods worde and to deceive them that have no love to the tructh of gods

of falle prophetes. clip Gods worde, not lufte to walke in hys lames.

and for almuche as they byfceauc with all arme them felues agaput the Che ar mpth all argumentes and perfuations mure of of dechip wy Coome, wyth worldly fimy the sprpep litudes, wyth chadowes, wyth falle als tualte. legoues, wyth falle expolitions of the fcripture contrary buto the lyupug and practifinge of Thiple and the aposties with Ipes & falle meracles , to falle nas mes dome ceremonies, to dylailynge of proceify, weth the auctorites of the fas thers and last of all with the brolence of the tepozall (werd, therfore do thou The arms contrary wyle arme thy leffe, to defede re of a chai the wyth all ,as Paule teacheth in the fren mais lake chapter to the Ephelians. Gyide godsword on the the Cwerd of the Spirit whych is and faith. gods worde, take to the the Mylde of farth, whyche is not to beleue a tale of Robyn Bode et Geltus Romanozum or of the cronicles, but to beleue Bobs worde that lafteth euer.

And when the Bope wyth his fal Geed callengeth tempozall aucthoppte aboue hynge and Emperoure:fette be: fore the the b. and twente Chapter of fagnte Machew. Mhere Chaifte coms maundeth Weter to put bp hps Cwerbe and Cette before the Baule, it. Corin.z. Where he Capthe the weapons of oure marre

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Mow to Ceape the Inates warre are not carnal thiges but myght in God to brynge all onderstanding in captuite under the obediece of chill that is, the wepos are gods worde and doctrine and not sweedes of you and stele, and set before the, the doctrine of Chille and of hys Apostles and they practise.

And whe the Pope calengeth auch eite over hys fellow bithopes and our all the congregation of Chaile by fuce ellion of Peter fet before the, the faith of the Actes where Peter for all his auctorate put no main the rowne of Judos, but all the apolites choice two motherently and call lottes believing got to temper them that the lotte myght fall on the most able. And. Actes. but, the apostles sents Peter, and in the ri, call hym to rekeninge and to gene accompates of that he hath done.

And whe the Popes law comandeth Capeng: though that the pope live neuer to wykedly a draw wyth hym thorows has eucliencaple innumerable thousandes but hell, yet is p no man prefume to rebuke hym. for he is hed over all a no man over hym: Let before the Galatic. Where Paul rebuketh Peter opely And le howe poth to the counthians; also to the Galatians, he wyll have no superior but Gods worde, and he that

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of falle prophetes. cir. coulde teache better by gods word. Ind becaufe whe he reherfeb his preaching and hys Doinges buto the hye apolites thep coulde improue nothynge, therfore well he be equall weth the bek. Tand when the freres lave, they boo more then thep; butpe when the preach and more then they are bounde to , to lave oure leruice are we bounde ( lape they and that is our butie and to preas the is more then we are bounde to. Det freres be thou before the how p Chriftes bloude not bound hedrige hath bounde be to loue one to preache another wythe all oure myghte and to boo the bttermost of our power one to another. Ind Baule Capethi. Coun it. Moo be buto me pf I preache not pea wois buto hom that hath where with to helpe bys nepghboure and to make hym better and doeth it not, thinke it moze the their dutye to preach Chill bato you, the they thinke it more then thepr dutie to prave that pe bulde tome to the knowlege of Chaile. Ind therfore it is no meruell though thep ta kelo greate laboure yea and fo greate wages alfo to kepe you fill in barknes Tand when they crye furiously holde the heretikes buto the wall and pf any will not renoke buene the without any more'a do reason not with the it is ans article condempned , by the fathers. Bet

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Bow to fcape the Chares Set thou before the the laying of Be ter.t. Betri.ii. To all that are pou be ready to gene and answere of the hope that is in you and that with meakings The fathers of the Jewes and the bot thopes whyche had as greate auctore ouer them as ours baue ouer bs, com Dempne in Chapfte and hps docterne. If it be prough to Cay the fathers has ue condempned it, then are the Jemes to be hoble excused, year they are yet in the ryght way and we in the faile. But and pf the Jewes be bounde to loke in the Ceripture and to Ce whether them fa there have done ryght or wronge, then are me lyke wyle bounde to loke in the Ceripture whether oure fathers han done ryght or wronge, and ought to he leus nothenge with out a reason of the Ceripture and auctorite of gods words. Tand of the manet defende the fell against al maner witednes, of our sin tes armed all wave with gods moids with a Gronge and Redfall farth their buto Mithout gods word do nothing And to hys word abbe nothing nether pull any thong there from, as Morta eueri where teacheth the Serue god II the Cpapte, the nerboure with all out ward feruece. Serue god as he hathap pornted the a not with they good enter te and good sele. Bemembre Saul was call

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How god ought to be lerned of falle prophetes. clri. talk awaye of god for eucr for his good entente. DD tequipment obedient but to his worde and abhoreth all good ententes and good reles which are withe out godes worde. For they are nothing elfe then playn polatry and worthing ge of falle godes.

and remembre that Christe is the ende of all thynge. He only is our e ref. In chipse tynge place and he is oure peace. Ephe is relt in frozum feconde chapter. For as there confeyence is no faluacyon in anye other name, so onelye.

is there no peace in any other name. Thou halt neuer haue rell in thy Coule nether hall the worme of confepence es uer ceace to know thone yerte toll thou tome at Chifte: tpl thou heare the glad tybynges, how that God for his Cake hath forgeven the all frelpe. trufte in the worckes there is no refte. Chou halte thynke, I haue not Donne prough. Daue I done it with Co greate love as I hulde door Mas I to glade in doynge as I wolde be to receaue hel peat my neader I have lefte thys or o vndone and Coche lyke. If thou trufte in confession, then thatte thou thynke haue T tolde all? Baue T'tolde all the cyacumftaunces? Dyd I repente prough: had I as greate Cozowe in mi tepentaunce for my cynnes as. I had pleature in Dognge them: Lyke wyle Æ.i. IB

The reherfall of that.
In our holye pardons and pylgremage, gettelt thou no rest. For thou feyst that the very gods them selves whyche sell they pardone so good chepe or some whyles geve them frely for glory sake, trust not ther in the selves. They bilde colleges and make perpetuytes to be prayed for, for ever and lade the lyppes of they; beyomen or chaplaynes with so many malles and diriges and so longe service that I have knowed of some that have by the devell take they founders soules for impacience and werpnes of so paynefull shoure,

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De good beades s trust in Chilk As perteyninge to good deades ther fore, do the best thou canst and desyre God to geve strength to do better day: ly, but in chist put thy trust and in the pardon and promyses that God hathe made the for hys sake and on that ross he bylde thyne howse and there dwell. For there only that thou be sure from all stormes and tempestes and from all wyly assures of our wykced spirites whych study wyth all falsheed to brider myne bs. And the God of al mercye gerue the grace so to doo, but o whom be glorie for ever. Amen.

Ca compendious reherfall of that which goeth befoje. that goeth before

c.lzii.



have described buto you poblice of this dien servautes where and subjectes. These timopders are of gods making a prules there of are gods worde.

pe that kepeth the thalbe blelled al rea by and he that breaketh the Chalbe cur: led. Ye any perfon of impacience of or a fluburne and rebellious mpnde wpth biam bym Celfe from anye of thele, and gette hom to anne other order: let hom not thyuke they by to auopo the benge sunce of God in obeynge rules and tra dicions of mans unagination. Vf thou polled a thone beed in the worthope of the father and breaked bes comaund: mentes, huldelt thou lo elkaper Di pf thou parntedit thy malters image on a wall and ficked by a candle before it huldest thou there with make catiffac tion for the breakinge of hps comaunds mentes. Di pf thou warelt a biew cote mthe worthipe of the kynge ; breadel bps lawes buldeft thou fo goo quyter Ict a mas wyfe make byz Celfe a Cyfter of the charterboute + answere hpz husbad whe he byddeth hyr holde hyr pea te,mp brethren kepe Cplence for me & C whether me hat to efcape and be tho: fure God is more geloufe ouer hy Æ.II. com +

The rebertall of that.

comaundementes then man is over his or then any wan is over hys wrfe.

F Becaufe we be blynde. God hath ap poputed in the Ceripture how we fulo Cerue hom and pleace him As pertennin ge bnto bps owne parco he is abudant ip pleased when we beleue his promites and holy teltamet which he hath made bute vs in Chufte, and for the merche whyche he there hewed bs loue his co maundementes. Al bodply Cerupce mult be done to man in gods ftede. Me muft geue obedpence, honoure, tolle trybute, cultome, and rente buto whom they bes longe. Then pf thou haue ought mote to bestome geue buto the pore which ar left here in Chuftes ftebe that we few mercy on them. If we kepe p comman Dementes of loue then are we fuer that we fulfyll the law in the lyghte of God and that oure bieffpnge falbe euerials tonge lyfe. Dowe when we obere paci entige and wythoute grudgynge, eucl pipnces that oppreffe be and perfecute us and be kynde and mercyfull to them that are mercpleffe to be a doo the wel the they can to be, & Co take all fortune parpently and holle what to ever crolle God laieth on oure backes: then are we fuer that we kepe the commaundement of loue.

(I) declared that god hath take al ben geauen

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that goeth before c. Iriit. geaunce in to hys owne hades, and wil auenge al bnryght him Celfe:ether by & powers of offeers whiche are oppoin ted there to, or elle, pf they be neglygen te, he wyl Cende hys curles byon trank grellours and beltrope them wyth hps lecrite judgemetes. I hewed alco that whofoever avengeth hom Celfe is dams ned in the deade boing and faleth in to the handes of the temperall Cwerde, be cause he taketh the office of God byon hym and robbeth God of hys most hpe honoure in that he well not pacpentipe abrde hps tudgemete. I hewed pou of the auctorite of princes, how the are in GODS fede and how they mave not be relpfted doo they never to evell they mult be recarued bnto the wrath of god Reuer the later pf thep commaunde to do evell we must then dysobere and sai we are other wife commaunded of god but not tor fe agaynfte them. Thep well kyll be then capa thou, Therfore I cape is a chapiten called to Cofre euen the bytter deeth, for tys hopes take and because he woll do no euell. hewed also that the kinges and rulers be they never Co ruel are pet a great gyf te of the goodnelle of God and defende be from a thoufande thonges that we ce not. I proved also that at me without exce

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ption are under the temporall (werde, whatfocuer names they geue the felues Becaufe the preft is chofen out of the lave men to teach thes obcopence, is b a lawfull caule to: hom to byloberes Becaufe he preacheth that the lave man mulde not fele is it therfore lawful for hom to fele bupunifed 25 ecaufe thou teacheft me that I mape not hyll , or yf I doo the kynge must kyll me agapne, is it therfore lawfull for the to hyl and ann freer D: whether is it rather mete that thou whych arte my groe to teach me the ryght wave houldelt walke the: rin before me ? The preiftes of the olde law worth they he Brhope Aard and all hos Cuccellours, though they were anointed by Gods comaundement and appoputed to ferue God in hys temple and exempte from all offices & minife. ringe of worldly matters, were pet ne: uerthelelle bnder the temporal fwerde, of they brake the lawes, Lhufte Capeth to peter, all that take the Cwerde, hall perpf by the Cwerde, Bere is none er: cepcyon: Paul Cayth al Coulce mufte os bepe. Bere is none exception. Paul him Celfe is here not exempte God Capeth Bene fr. Mholocuer Wedeth mas blou de, by man fall tips bloude be fede gapne. Dere is none except ion.

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that goeth before c.lriiti be other men rpche, and bonde to make whe pope other fre. De lefte alfo wpth hys Dylep: hath alam ples the lawe of loue. How loue tyketh that none not by owne profitte:but by neibours of bys fpri loue feketh not hpi owne fredeme, but tes mape becometh fuertye and bounde to make be fuerty. by nerboure fre. Damned therfore are the Copyptualte by all the lames of god whiche thotowe fallhed and opfgried procryfpe haue loughte lo greate profrte, Co great ryches, Co great auctoute and to great liberties, and have to beas acred the lape and to broughte them in fubiccepon and bondage and to difpyte them, that they have Cet bp fraucheles in all townes and villages for whofo: euer robbeth mosthereth os flegeth the and cue for traptours buto the hynges person.

power to graunte them soche lybertye: but are as well damned for theyr geuin ge, as they for theyr saile purchasynge. for as God geueth the father power ouer his childern: evenso geueth he hum a commaundemente to execute it, and not to softe the to do wykedly bupuny sed but but his danació, as thou ma, is se by Hely the hy prest. ec. Ind as the master bath auctorite ouer his servasite we so hath he comaund mête to gover ne the. And as the husbad is heed over his servasite.

to the reherfall of that
hys wyfe: euen to hath he comandmen,
to to rule hy; appetytes and is damned
yf he fuffre hy; to be an whose i a mille
lyuer, o; tubmyt hym felfe to hy; i make hy; hys hecd And even in like maner
as god maketh the kynge heed over his
realme even to geveth he hym comaund
ment to execute the lawes byon all men
indifferently. For the law is gods i not
the kynges. The kynge is but tervan
te to execute the law of god and not to
rule after hys own ymaginacion.

A shewed also that the lawe and the hynge are to be feared, as thynges that were genen in fyre and in thonder and lyghtenynge and terreble sygnes. I he wed the cause why rulers ar enell to by what meanes we myght obtaine bets ter. I hewed also how wholsome those better medicines enull princes are to

enghte Chriften men.

Joeclared how they whyche God bath made governers in p world ought to rule yf they be chapten. They ought to remembre that they are beedes a larmes, to defende the body to mynythe peace helthe a wealthe and even to fave the body, a p they have receaved they offices of God to minister a to do feruy to botto they brethan. Lynge Cubicete, Matter feruaunte, are names in p world be: but not in Chaise, In chapte we are all

that goeth before colth. all one and euen brethren. Ro ma is his owne but we are all Chuftes feruauns tes bought wyth chaptes bloude. Ther fore ought no man to Ceke bem Celfe oz his own profite but Chipfe and his mpil. In chipft no man ruleth as a hyn ge bys Cubiecte,ot a mafter his faruais tes:but Ceructh as one hande doeth to a nother and as the handes doo buto the fete & the fete to the habes, as thou feift i, Coz. rii. Me allo Cerue not as Ceruaun tes bnto malters:but as they which are bought with chailes bloude Cerue chailt hom Celfe. Moe be bere all Ceruauntes buto chipfte. for what foeuer me boo one to a nother in Chapftes name that doo we buto chipft, and the rewarde of that Ball we receaue of Chapfte. The kynge counteth hys comens chipft hym Celfe & therfore boeth them Ceruice wpl= lingly Cekinge no moze of them then is Sufficient to mapntene peace and bny te and to defende the Realme. and they

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I warned the judges that they take not an encample howe to ministre they? offices of oure spiritualte, whyche are bought a solde to do the wyl of Satha hut of the Ceripture whence they have they? auctorife. Letthat which is secres

obey agapne wpllpngly a louinglye as

bnto Chapft. Ind of chaille eucrye man

abide

The reherfall of that

abyde fecret tyll God open it, whych is the sudge of fecretes. For it is more the a cruell thying to breake by into a mas there and to copell hym to put other fou te or body in icopcedy or to chame hym felfe. It we can be deeth for the great pyller for feare of deeth for loke his mayber, oughte we not to chare weake consciences?

If declared how the hynge ought to epdde hys realme frome the wily typan ny of the proceptes to bringe the proceptes to bringe the proceptes but be bringe the proceptes but be leaved and to heare and to loke but the causes hym selfe which he will punyll that to believe the proceptes and to gene them hys sweeds to

apil whom thep wpil.

Tabe kynge oughte to counte what he hath Cpent in the Dopes quarel Cens he was hing. The frest biages cost by on. riffi hundred thou Cande poundes. Rebens Cens what hath he fpet by fce and lode betwene be a french men and Cottes & the in tribumphes & in Amba chaces and what hath bene cent out of the Realme Cecretip & all to maintene our holy father. & I doute not but that wpl furmounte the some of.x1,02.1, hun bred thousande poundes. For we had not cause to spende one peny but for our boty father, The kynge therfore ought to make the pay this money ques ep far

that goth before c, tbi to farthonge, and fette it our of thep? mpters crolles , fipnes and all mance treasure of the churche, and pape it to hys comes agarne not onely whyche the Cardinall and hys Bythopes com= pelled the comens to lende & made the Iwere with foch an encample of tpianp as was neuer before thought on:but al fo all that he bath gabered of the . D: elle by the concente of the comes to be= pe it in fate for the befence of the Real me. Yea the kynge ought to loke in the cronpeles what the Dones haue bone to kynges in tyme pall a make the relto re it alco. Ind ought to take awave fro them they londes whych they have go ten with they falle player a teftoze it buto the right heries againe or with confente and adupfemente turne them bnto the mayntenpinge of the pose and birngringe by of youth vertuoully and to mapntene necellary offpeers and mp= upfters for to defende the comen welth.

Yf he wol not do it: then ought the comens to take pacpence and to take it for Gods scourge t to thinke that God hathblynded the kynge for theyr sinnes sake and commptte theyr causes to god and then hall god make a scourge for the torive them out of his temple after

hps wonderfull judgemente.

The reherfall of that



the other lyde I have also bettered themic kednes of the spiritual alterthe falched of the by Chopes a suggelinge of p popera how they have disgred the selections

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ues. bozowynge Come of thep; pompe of the Jewes, and Come of the getples and have weth Corell weles turned the obedience that muld be geuen to Gods ordinaunce bnto them Celues. Ind how they have put out Gods tellamete and Gods trueth's Cette bp theprowne tra: dicions and lyes, in whyche they have taught the people to beleue and there by Cytte in thep; confciences as God, & haue by that meanes robbed the world of londes and goodes, of peace & bnite, and of all tepozall auctorite, and haue broughte the people into the ignoraun: ce of god and have heped the wrath of god boon all realmes a namely bpo the kpnges. Mbo thep have robed I fpea he not of worldly thynges only) but es ue of thepr very naturall wyttes. They make the beleue that thep are mod chap Aen, when they live moft abhominabli & woll luffre no man in thep: Realmes that beleueth on Christ, and that thep are defenders of the fapth, when they burne the Golpell + promples of God.

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that goeth before. clavic.

out of whych all fagth Cpapageth

I hewed how they have inguiltred chieft, upage & Emperoure out of they? rownes, thow they have made of the a feverall kyngdome which they gote at the feel in deceauing of princes, t now peruerte the whole ferypture to prove that they have fuch auctorite of God-And lest the lay men shild se how false by they attege the places of the feripture is the greatest cause of this persecution

They have fayned confellion for the confellion fame purpote to fably they kyngdo: me with al. All fecretes know they ther

by The Bifope kno weth the confeuis on of whom he lufteth thosowe out all hys dyofes Yea and hys chauceler co= maundeth the goodly father to delyuer it writte. The Dope, bys Cardinals & Bythopes knowe the confestion of the Emperour tynges & of all loides. And by cofellio thei know al they captives Nf any beleue in chult, by cotellio they know him, Shine the felf where thou wplt, whether at fpo chartherhouse or at the obscruautes thy confestio is kno wen well prough. And thou, pethou be leue in Chuft, arte wapted vpon. Mon derfull are the thinges that therby are wrought. They wyfe is feared and com pelled to better not hyp owne onelye but

pelled to better not hyrowne onelye but also the secretes of hyr husbande and

the

The reherfall of that the fernaunt the fecretes of hys maker Belydes that thosows confesion they quench the fayth of all the promyles of 300 and take awaye the exects and vertue of all the factamentes of Lhuste.

Thep have also corrupte the Capites tpues worth less and farned mpracles and have put many thynges out of the fentence of greate curle, as replynge of cente and fynes and hyppinge men oute of they houses, and what soeuer wy: bednette they them felues do, and haue put a greate parte of the florpes a cros apries oute of the wape left they? fal: heed hulde befone. For there is no myl cheue or dpfcorder, whether it be in the temperali regymente or elfe in the fpys eptuall where of they are not the chefe caufes and eue the bery founteyne and Cylinges and as we cape, the well heed to that it is impollyble to preach agelt any myscheue excepte thou begynne at them or to fette anye reformacyo in the worlde excepte thou reforme them firft. Row are they indurate and though as harao and wyll not bowe buto ange enghte ware or order. And therfore per Cecute they Gods worder the preachers therof, and on the other libe lpe awapte buto all papuces & ftere by all myscheue in the worlde and cende them to warre and accupye they; myndes there wyth

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that goeth befote. clrbit or with other voluptuoulnelle, left they buld have lepter to heare the worde of god a to fette an order in they realmes By the is al thing minifered & by the are al honges ruled: pe in euerp honges consepence Cit they per he be hynge and perfuade euerpe kynge what thep luft & make the both to beleue what they wol and to doo what they wyll. Rether can any kynge of anye realme haue reft for thepr bulpnelles. Bcholde kong be: ep the fpete who they Cente out for Coch apurpofe as they fente oute oure hinge that now is. Se how the Bealme is ins habyted. Are where the goodly townes t they walles and the people that was wonte to be in them at become & where the bloud epall of the realme is become alfo. Eurne thone eves whether thou write and thou halte fe no thrnge pie Sperous but they? Cotle pollynge. Moth that is folowinge water:pe and I truk it wol be mostly a ful fee.

In al their doinges though they pre tende outwardipt the honoure of God of a comen wealth, they entente and ce tret councell is onlye to bypage all buder they power and to the oute of the wave who court letteth them of is to myght ye for the . As when they sends princes to hierusale to coquere pholy londe and to try the gent the Eurkes.

Mobat

The reherfall of that euer they pretende ou

Mhat foeuer they pretende outwarde ly they recret entente is, whyle the pun ces there conquere them more by hopes ephes, to conquere thepr landes in the meane leafone with they falle proces, fo a to bipage all under the, which thou maple eacely perceaue by that they will not let be knowe the farth of chaple, And when they are ones on hpe, the are they triauntes a boue all triautes, whe ther they be turkes or farafpnes. How monifer they prouinge of tellamentes? how cautes of wedlockeroz pf any ma die in fate: If a pore man die and leas ue hys wyfe and halfe a dolen pounge cheldren and but one cow to fynde them that wyll they have for a mortuary met epleffeilet come of wyfe and chyldren what wyll. Yea let any thrnge be bont agapufte thep; pleafure and they well interdyte the whole Bealme Cparynge no person.

Reade the cronycles of Englonde out of whych yet they have put a greate parte of they; wickednelle and thou halte fynde them all wayes both rebeltious and disobediente to the kynges talso churlyth and buthankeful, so that when all the realme gave the kynge some what to mayntene hym in hys rygh te, they wolde not gene a myte. Longs die the Roise of Kynge John where I

Doute

that goeth before. ciriro bout not but they have put the belt and Bynge farielt for them celues and the worlt of John. Bynge John, for I Cuppole they make the cronycles them felue. Lompare the doinges there of holy church as they es uer call it ) buto the lernynge of Chapite and of his Apolites, Did not the legate of Rome affople all the Lordes of the realme of they due obedpence whyche they oughte to the kyng bi the ordynau ce of God-wold he not have curled the kinge with his folemne pompe, because he wolde have done that office whyche God commaundeth everye kynge to do and whereoze God hath put the Iwerd in every kynges handerthat is to wets becaule kynge John wolde haue pun: upfied a woked clarke that had corned falle monye. The lave men that had not done halfe lo greate fautes mufte dre, but the clarke mufte goo fcape fre. Sente not the Dope also buto the hyn ge of fraunce remillyon of bys fpnnes to goo and conquerehing Johns reals me. So nowe remplyon of Cynnes co: meth not bi faith in the testamente that God hath made in Christes bloude but by fyghtynge and murtherynge Deter pe for the Bopes pleafure, Laft of al was ce. not hynge John kapne to delpuer hys crowne buto the legate and to yelde by hes realme buto the pope, wherfore we V.1. hate

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The reherfall of that hate peter pence. They myght be called the polling pence of falle prophetes mel phough. They care not by what mysche ue they come by they? purpote. Marte and conquerynge of landes is thep; her The wpkeder the people are the more they have the proceptes in reuere ce the more they feare the and the more they beleue in them. And they that cons quere other mens landes, whe they dye, make the thep; hepres to be praged for for euer . Let there come one conquelle more in the realme, and thou chalte le the geue pet as moch more as thet haue of they can kepe bowne Gods worde that they? luggelynge come not to lygh te) peathou halte them take the reals me hole in to thep; handes and crows ne one of them celues kinge therof. Ind veryly I fe no other likelihode but that the londe Galbe Gottly conquered. The Carres of the Corpture promple be no ne other fortune, is as moche as we be are Chailt with the wiked Jewes and will not have hom revgue over bs: but wylbe Cyll chyldien of darknes bnder Zutychziste and Antychzistes pollellio, burnynge the Cofpell of chufte and de Eendynge a fayth that mape not Conde with his holpe teltamente. Veany man thede bloude in the church

it halbeinterdyteb, tyl he haue payde

for

that goeth before. cirr. for the haloweng. It he be not able the parit muft pape of elle Gall it Gode all waves interdited. Thei wylbe auenged on the that neuet offeded. ful wel plo: phelico of them Paul in f lecond piltte to Emothe.ut. Dome ma wpl fay wol delt & that men Quid fyght in the churs ch vinpunghed Ray but let the kyng of depne a punpfymete for the ashe toeth for the that fpght in bys palace and let not all the paryme be troubled for one faute. Ind as for they halowing is the suggelyng of antychtyk. A cht. Aen ma is the temple of god a of the holp goofe and halowed in chaptes bloud. A Chais den man is holpe in hym felfe by reafon of the Corpte that dwelleth in hym , and the place where in he is holy by reafon of hym , whether he be in the felde ot towne. & Chapften hulbande fancty freth an bachpiten wrte and a Chips fen wyfe an buchgriten bulbande (as conceeninge the ble of matrymonpe ) farth Baule to the Cornthrans . Ve nowe whyle we feke to be halowed in Chipke, we are founde bumbolpe and must be halowed by & grounde of place or walles, then dred Chapte in vapue. how be it Antychieft must haue where with to litte in mens confegences and to make them feare where is no feare & to robbe them of they? fayth s to make them y.ii

The reherfall of that the trul in that canot helpe them, and to feke holynelle of that why che is not holy in it felse.

After that the olde kynge of fraus ce was brought downe oute of graire, marke what pageauntes haue be play: ed what are pet a playenge to Cepara: te bs fro the Emperoure (let by the hel pe of apde of vs he hulde be able tore couer hps right of the pope)and to cou ple bs to the french men whole myght the pope ever abufeth to heve the Emperoure from Italy. What preuaplethe it for anye hynge to mary his doughter of his Conne of to make anye peace of goood erdinaunce for the wealth of his Realmer for it hal no lenger last then it is profytable to them. They treafon is to fecret that the worlde can not per ceaue it They dyffemble thofe thynges whych they are only cause of and fagne dylcord amonge them felues when they are molt agreed Dne thall holde thes a nother that dispute the contrary . But the conclusion hall be that most mayn: teineth thep; falthed though gods wo; deneuer to contrarpe. Mohat have they wioughte in oure dayes yea and what worcke they pet, to the perpetuall diffio noure of the hyng a rebuke of the Mea me and thame of al the nacyon in what focuer Realmes they goor 3

that goeth before Cirri. I bitered buto you partly the malicy ous bipnonelle of the Bycmope of 1Ros chefter hys tuggelynge his conuepenge, hys fory wylenes, his bo pepe, his wiel tynge rentynge and hamfull abufpnge of the Cerpture hys ortaor and alegin ge of heretikes and how he wold make the Apollies auctours of bipnbe ceremo nges wythout Cygnyfycatpon contrary to thep: owne doctrone & haue fet hym for an ensample to moge all other by. Mohatfoeuer thou art that readelt this Terhorte the in Lyph, to compare this Cermo and that whych I have wigtte & the Ceripture to gether and judge. Ther malt thou fynd of our holy fathers auc= toute, and what it is to be greate & how to knowe the greatest.

The foloweth the cause why lave me ca not rule teperall offices which is the falmeed of the 15 phopes. There maite thou fynde of myjacles and ceremontes woth out lignpfpcation, offalle annoin tynge and ivenge Cygnes & faile names and how the Coppetualte are Difailed in faltheed and how they rowle the people in darknes and do al thinge in the latin tonge and of they; pety ppllage. They? pollynge is lyke a Cokynge confumcion where in a man coplayneth of feblenes and of farnines and wotteth not when te has opleale cometh.it is lake a pocke that Viii,

The reherfall of that that freateth immarde and confumethe

the bery mary of the bones.

There Cepft thou the cause why it is imposible for kynges to come to the knowleage of the trueth. for o Cprites lape awapte for the and ferue theprap: pe pres at all porntes and thosow cons fellyon by and Cell and betrape bothe them, and all thep; true frendes , a lave baytes for them & neuer leue them toll they have blyndyd them with they for phyliry and have broughte them in to thep; nettes. Ind then when the apuge is captine they compell al the reft worth violence of his Cweed. for pfany man myl not obeye them be it englit or wron ac they epte hom, Culpende him and cue Le oz excommunicate him. De he then os bepnotithep epte hym to pplate, that is to fave buto the temporall officers to deftrope hom, Lafte of all there fons delt thou the very cause of all persecus tron, which is the picachinge against postrpfpc,

Then come we to the factamentes, where thou seek that the worke of the factamente saueth not but the facth in the prompse whych the factamente spy nispeth sultispeth vs onely. There has thou that a prest is but a scruainte to teach only a what some he taketh vpo hym more then to preach a to mynyster

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that goeth before cirrii the facramentes of chill whych is also

preachynge (is faltheed.

Then cometh how they juggle the row dome ceremonyes and howe they make marchaundyle with farned wor des, penaunce a pena et culpa, Catplface tron, attercyon character , purgatorpe prike purce and how thosow confested they make the facramentes and all the promiles of none effecte or balue. Ther Cera thou that abcolupage is but plcas ching the promples & cueling or excomu nicatig preaching the law tof theprivo mer, t of thep; kepes of falle mplacles & of playenge to fayntes where feift theu that ceremonyes byd not the myracles but farth: cuen as it was not Morfes robde that byd the myracles but Moys les fayth in the premple of God. Thou Leift alfo that to have a faith where god hath not appomple is poolatrye. there also seple thou how the Bope ers alteth hom Celte aboue god a commaun= beth hom to obepe has trianny . Laft of all thou balt there no ma ought to pres ch but be that is called.

Then foloweth the bely brotherheed monkes and freres. for Christe bath de served nought with them. for his take gettest thou no favoure thou must offer but their belyes and then they praye bitterli for the there seift thou that crist

The reperfall of that goeth. is the only caute, yea and all the caute why god boeth oughte for bs + heareth oure complaynte. Ind there halte thou doctrone how to knowe and to be fuer that thou arte electe & haft. Gods Cprite in the. And half there lerning to trie the Doctrone of oure Cpirites The folow the foure leces of the frrip ture of whyche thie are no Cences & tht fourth that is to wete the lytteral Cence whych is the very fece hath the pope ta ke to hom Celfe, It mape haue no other meanpage the as it pleafeth bps father hode, we mult abrde hps interpretated. And as his belies tinke fo must we thin ke, though it be impossible to gather a nye Cuche meanynge of the Cerpture. Then halt thou the verye v le of allego rpes and how they are notynge but ens camples bosomed of the cerpture to expielle a texte of an open concluspon of the Corpoture and as it were to pain te it befoze thone epes, that thou mayl feale the meaninge & the power of the Cerpture in thone berte. Then cometh the ble of worldipe Completudes, and howether are faile wasphetes whiche big a worldly fimplitud for anye other purpofe, faue to exprelle more playnipe that whiche is conterned in an open tex te. and so are they also which draw the Cerpture contrary to the open places & cons

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The table cleriff.
cotrary to the encample lyuinge a praye
tiling of Christ, the Apolics a of the ho
ly prophetes. And the finally hast thou
of oure holy fathers power and of hys
keyes and of hys byndynge and ercos
municatinge and of hys curlynge and
blessing with encaptes of every thinge.

## The table of the boke.

Iri Aron, Abcolution. Aduerlite is profitable Intichailt is knowen by his deades. th Intichailt turnet & rotes bywarde. pbi Innointinge is bosowed of the Tewes irrout Annointing, chailt was annoited. Irrbi. Innopntynge, Epolles were not ans nointed. tDem Annelinge. critit. Anofics were longe weake rrilli Apolites who flew the and why.lrrrvic Apolics had inke auctoute tur Armoure of a chuften man. cliz Armoure of the Cpiritualte. idem Briftotle & Ccripture are contrary rbiif Arillotle idem Attricion cb. Allegories CETTIE alle gozies the enght ble of them. Alles

The table.

Megories ar no Cence of Ceripture. ide Blicgeries proue nothinge ctli Bilegones muft be proued with an ope terte. idem Bilegoz. haue dellroved the faith criti Bue:oute of the pope is improued Ir. Buctorite that chift gaue his difci. bill. Auctozite of Bauls gofpell Irbi. Buttoute of pe.fucceffeours is to piens che c.litt. TBadges. TC Baptim rcbi Baptim lafteth euer ebii. 23aptilinge of belles Criti Bely to all to our Spiritualtie crrrb Beb gers ought none to be Irrbitt 2516 opes betrape thosow cofellio, crix 261 Mopes Deutde amonge them Bifopes whee thet make the a god on ertb. irb Bichopes haue minifred both Chrifte. kinge and Emperour out of theps rows mtg. ibem. bishepes how they bide (at p hade rrri Michoppes can not rule tempojali and Curricually both liz. Biffopes Ili rrr Bichope what it Cignificth Biftopes wyll let no laye man knowe what they bon Irrr. bimo & preach not ar not of god. Irri Bishopes how lotte they'are Tritt Biffopes

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Brhopes how they teach hynges Byndyng a lofyng cr.clrii.ctitti clb Bleffpng of Byhones Blelling how the apostles blelled cti Bleffpage what it meaneth rcir mhat bleffpnge foloweth the keppnge of the lame TTTIL Bosowed Creach CITTIE mondage haw to come out of it rliz IT Lare of a Chuften man Leremonies ar eftemed at & hade exuit Leremo.bring not the holy gooft Lere. Did not & miracle but tapth freitt Leremonies what they Lygnytie mulde they tet. t Dem Dome ceremonpes quech o faith Irris Chaltifinge perterneth unto all Gods children Chiple was acculed of infurrertio print Little who slew hom and why .lerevit Chuft to a trapter Chridie how they huld be brought, Itt Character Bebte a chuften recepueth all of god a chaften can but fuffer idem Chaift prophelieth of antichaift CEL. Chailt is our Catisfaction cht. Chift is a gyft geuen to Cynners CETT Chrift is all CETELLE Third know th nothig worldly crrffit to Thirst why we come not crrri Chipft is the rocke chit chitte is

or he table. Thiple is the onely relt of confciece. citi Contrition. c.b. Cotes are mared holy. rr. eofellio tozmeteth p colcience.ec.lente. Aarow confciences FCL. Conturations Irrrill Confellion. crviti.crriti.rlif.rlv.lrrrit. Cofellion is put downe amonge the orrettes C.IIII estelle to him who p halt offended. chi Counterfarted kepes Ibiii. confirmation crii. Lonfriere hath no reft but in chaift. clri Croffe of Charle errrbui. curates wot not what a bible mea. ziiii Mohat curfe foloweth breaking of the FFFii. lame durce is to be feared cir to curle doeth o pope comande god. cri thei curle foure times in the pere. Irrir how thei curfe in & marches of wal.crii durlyng what it meaneth clrb Dauid clb.xxxiii crib Beuels haue none of Pauls faith. Irrii good deades doeth god loke on crrrii deades of mercy which & procrites tea che irrrbitt Deade declareth what a man is ribi meade fulfylicth the lawe before the morlde item Deade maketh fealping & certificth the bert & iuftifieth before the world. citi Deach

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cirrb. of the boke Irrbin deacon what it is a tys butpe geod deades mufte we bo but trufte in c.lxi. Chipate bytoider of Crole Doctryne TIE. difpes to kepe whores both p popc.lrr9 byfobebyence is a (pyzyeual thinge.lxit. doctryne of chalf is peaceable. boct, are inumera ,one agelt a no. rbit. boctet.of p pope comad.morther .xxiii. docterne of the Dope is bloudy. doctrync of god, wyll god befend.ibem boctri, of ppocri. how to know.crrrbit.

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The Eable foure Centes of Leeppture C.Errbiil. freres lerem C.TI C. II trempli Errbitt fre chapell. ligid Spidas ru. god deftro one wycked by anono.xxiii golpel what it fpanpficth irbi god how be ought to be Cerued C.|2 god what thynge he is Et god lok th on good deades C.TTT.II. gofpell of Baul dri grace mhat it is C.TTIII grace, to know what encreafeth it. ide Balowinge of churches Irrbui hruen cometb by Chaile rrrbui hieronymus agaynft bifopes C.II. holp daies Duit holy baces how they came bppe. Irrbiti hulbão how he thuid rule his mite.lini 17 Toleph b. judges what thep? dutye is Ibi. iudges are warned idem endges Errii. suft frenge what it meaneth. .rlbi. tult ofpenge of Carramentes rcbi suftpenge of beades C.III. tudas whether he were a preft. 1.3 Ibui. d Bepes counterfayted heres Ibili. kepes how peter practiced them ILE heres are downe TC the kinge only ought to punich. Irrini Irrritt hynges are captayne. kyne

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of the boke kynges ought to know what the. IFFF's kinges are the Dopes hangemen.larabi agages how they ought to. Ibi.Irritu. the kynge was geuen in thunder. rivu. kynges are marned. priii. priiii Brnges kynges have no power to gene the Cpit tes Luch Ipbertes rrrb. ibem the kynge is a greate benefite. rrrbt. krnges haue a iudee reiu. hynges have nought to doo but to may te on the popes pleafure konges belwoine to the bisopes.c.rix. apnge John. c.irir. Thandes why they were geuen to the Contualte irr biu. lam wherfore it Cerueth ribi. Irrrir Irriti. C.TILL drer. c.ri.

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lampars lade henp burthens. lape can not rule and why latine destroeth the fayth all in latyne lame mas geuen in thunder ribu lawe he that loueth not bath no parte with Christe c.Trrbui law of the kringe is Gods lawe. Irrrb. law is our marke crrrbii law of we love it certifieth be that me are Gods Counts (Dem leuen lbiti libertie ERILL Apenge Cignes lerbiti literall Cence ploueth the alls. e rill

Littera

The Table litera occidit, the lytterall Cettee kylicth is expounded. c.rlm Literall Conce is Cputuall. C.Rlen. Loue to the law certyfyeth be that we are Gods Connes. crrtbi Tandloides. lb. loue laft. as loge as chiff is in . c.xxxii loue fulfplieth the law. ribi loue forgetteth hyr felfe z hyr pro.cxxxb epght loofpnge C.IZ. loolinge what it meaneth c.lrb. to love the law is ryghteoulnes. c.rlii Luftes. rrrbitt. TBBariage. rrbiti mariage Do Cpiritualte mame. idem matrimonie is no Cacramente. rbui matter how they hulde rule Titt marpenge of the chylogen perteyneth to theyz elders. ·litt. merptes of Capates. c.biti. merptes of Chult. idem merptes are Colde. idem mercye boeth God loue, and proceptes Cacryfyce, C.TTE rerie. e, reiili. idem mplacles c.Ibiu mpiacles mpiacles myters lrrir. mplactes why they are faile c.rriiil true mplacles Irrrit. mottuaries money byndeth not a chillema.crriii c.Irbi, T Ploe. Rette

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sope forbiddeth matrymonye idem Dope at the honde) c.lui pope hath our kig dome mote the.lgrri. abollare 3 rcb. pope is rabyn good felolowe di. Dope calengeth power ouer god. C.E Dope bendeth aungels idem. pope how he rigneth bnder chail.c bui Dope is myghter then god. idem. pope is mercyfuller then god idem. pope Celleth Chailtes merptes idem. Dope comaundeth god to curle c.zi, popes comaundmètes are mote freared lrriti. then gods pope is lykened to ham c.ribe Dope perfecuteth papifies wil to heue by awaye of they own making c.rlvi. philocophp.xbii prayer helpeth not hys mafter Irrebiii praper was not Colde in old tyme. idem praper breaketh gods comaund. Irrig. praper of fapth docth mpracles maper, what me ought to prave crrb. praper errrii. to mape doeth not mony bynde .crrriit praier of p Cpir. what it taketh .cgrrbiii prapenge to Capates c.lii. preachet at noe cotrary to a no rbui prelates how they fuccede peter. riii. prelates neuer taught to ober god.ibem pracpinge abColueth from Cynne. lir. Dielates why they are wicked. rivii preftes

of the boke.

prefies dicayled the in the patio. Irritit preft what he fould doo ? haue. Irrbit. pielates, how craftely they moue. Irre pielates kepe krnges lowe. idem prelates are farthielle .rcif Dielates Cwere by thept honoure.c . riv Dzelates worke fecretly rcitt Dielates are clothed in redde teitit Diefbyter rebitt Dieftes thuld not be anounted ibem Dieft what is hys office iDem Dieft, what maketh the pieft Dreft is to Cape an elber Irrbi. Breathinge was the auctorite & Chrife gave has apostles Iziiii Dreacher that is fente, how to kno.c.rr Dieftes binderftond no latine rb. Dreachers, why they are not bele. ritt Breuer tythes clrit. Diomples do all and fraht for bs. titt Dorfperite is a turle Diomples counforte prophetes who flew the why. irrrbit profellinge lrrritti promples lawful map not be broke lix promples bulawful ought to be bro.ide promples iuftpfie ribí Stophely of ChipR is fulfpiled lerb, prophely of chapit mult be fulfpl, irritt promples are put out or levenbed, c.ri promiles of & Cacramentes infifie, rebi promife is all(at the hande) s,rbi gil. **118** 

The table miomple is lefte out t.tbi. protestacron of the auctor C.Trií falle prophetes what they leke c.lii. c. hi purgatery Irrrbitt. puttying on of handes c.zii. tc. ziil. purgatoly is the popes creature c.r. mirgatory purgeth al c. rrr bui (F Queltyons Irrrb. Repetalice cometh by preaching lix repentaunce c.í repentatice is Lignified by baptim .c .ii. they that repente are receased Tii. reason blinde is o sprzytualties c. liili a epoliteous is a Conner in the law .c.li. evalteoulnes e . Eliti lrb lrbi Irbit rochester ixi. rulers are gods gyfte.plbii.ruben.c.lrb ribit tulers why they are eucl euel rulers ar tygne of gods tc. plbiii. Thaites ar alayed to a placed irrebill Latisfaction is made to in an lrrb Latilfactio makers to god are da .lxxbii Lacramet of crifes body a bloude. zebi facerbon. ·tcbiii. ibem Catilfactven. e bi Lacrament Cacramintes how they intrepe re bi oure Catiffactio to god is chapite c. bi Cae.how to know p true fro p fal.e.rri fanntes are but enfamples c.rrbi facta.of god preach gods worde .c. rii facra. of the pope are dome ide c.rbiti. faluatyon is wyth in , vs Ceriptus

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ftripture how it is fallip erpo. clifficibi falle boctrone & Ccole biuil. rri Crole Docttine corrupteth vouth rbit. ferppture hath but one fence C.TTTIL Ceppture what to Ceke therein crib Cerpture thou mufte not fe tell thou be corrupte with Cophplepe, Ccala cely Irrrbut ferpp, the ryght war to Underftad. Irrr Certp.ought to be in & mother toge, riii. Corppture tryeth all boctryne ferpeture muft betherched riii. Corpture pertenneth to al men lerrbi. ferry, why it may not be in enlyth. Irvif Ceruaunte rrr, Centuarpes rrrbi Cectes c.lit hauen only wpibe Cpppptual lrrrb. having is bozowed of the bethe Jerbiil Gerynge what it Cygnifieth Irrri mrift C.III Conne is the belt marchandice that.c.ri. Connes to know they ar forgeven critic Ivenge Cyanes lrebitt france at looked thosew preachen .fix faile Compipeudes rir Cynner is tyghtcous in Chaple Conners are we al but there is dif. exib fymplytude Wout Cerpp. betekeneth a falle prophete.c ribit. Cympiptudes. ide fpmplptudes make no fapth Cymplytudes at no good argume.cribiti t ill fofra:

The Cable c.pin.fophifets. c.rlii Cofragames Irrit Cpirituali la we Spiri.euer winne fome what. Bell. fpzi, neuer taught to obep gods. idem. Cozit fo teach that no man lerned lerre. Culit. officers what is the butpe Irix Chat, take feruantes fro thepa ma. rre forit wilbe holier the the lap. rebiti. Chait.ought to obepe p temporall.xxxiii. Sprit. take great wages a teach not.riff mo Spait.playe not p we mape come to the mo knowlege of Chailt crrb. fpait. linge when other wepe exerbiii TEmporali Cwerde. r.rt teltamentes Irrrit temptynge of god cirir. tprauntes ca not doo what they well. " tythes are not gods comaudmet.lrrbit. tothes frrii totquot Irrr.i. terbulacron is our baptim. bui terbulacyon is a bleffpinge idem trybulatron is gods apit idem K tribu.certpfpeth be that we ar cho.biii. trypologicall Cophifters erlii trouble foloweth true preachping .rriti true bindringe and loofpinge C.E Megeauce pteineth to pofficer.lxxxiii. rrritt bengeaunce or wreke Irrriti rbi. bycare bolawynge ETD T Moedlocke revii. weake hulde be taught c.trb eoolyw

mpl mil mo myl mo mo mo wo mo

> wo me C: age ype

PPC ppo

of the boke wploome of the ferpent Di mildo.of a ma maketh no faith c.xlbit morde of god maketh farth. myldome of man is poolatry rr worde of god mufe be perlecuted. II. worde of god fighteth age procry morde of god is not cause of cupil, printi worde of god buld iudge doctri wordly wyldome rrrbitt. worde of godpertenneth to all me, reui wordppppnge of Capntes worke mout a promfe faueth not,c,rb, werkes. c,rbt c,rbfi, crbitt Typocrytes by what craft they fraht agenft gods word illi proceple twych not that Chabbe reun procey. how they bynde a loofe. lexxbit. ppocrptes loue facrpfpce & offerin.c zrz

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